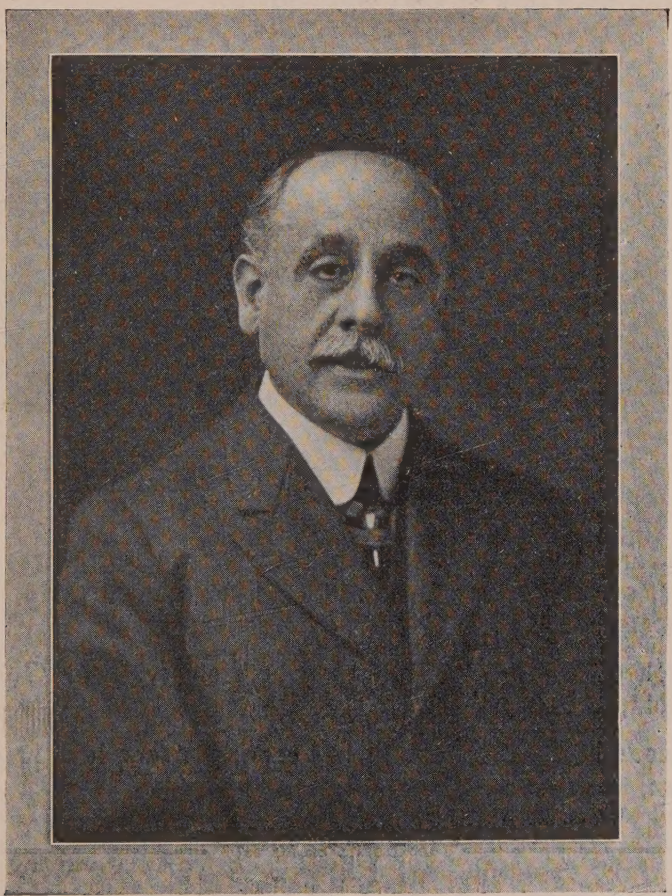
Vol. XXIX AUGUST, 1916 No. 8

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



E. AUGUSTUS MILLER, ESQ.
President of the Luther League of America, who will deliver his annual address
at the
TWELFTH CONVENTION AT TOLEDO, OHIO
Tuesday Evening, August 15

THE BADGE OF ROYALTY

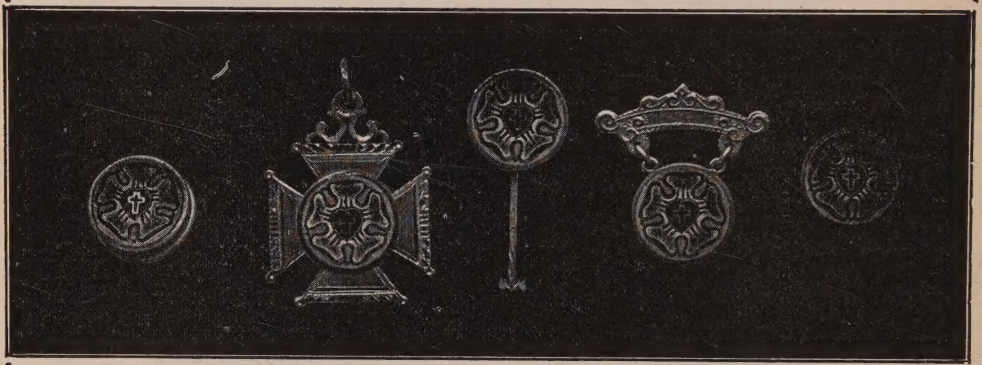
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

ADDRESS ALL ORDERS TO

LUTHER LEAGUE REVIEW

318-326 West Thirty-ninth Street, - - New York City

Of the Church - By the Church - For the Church

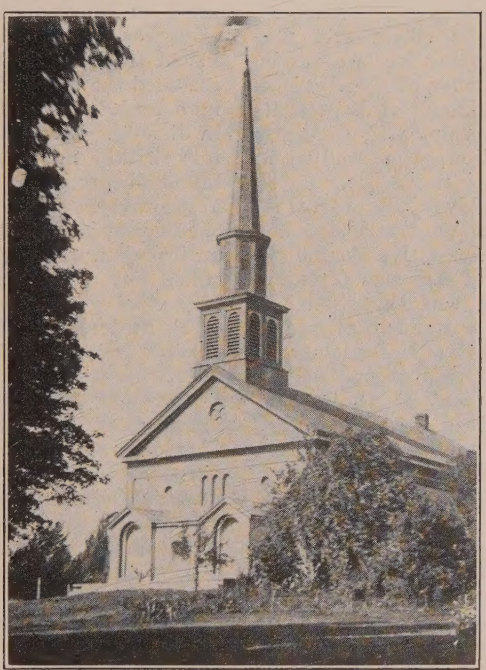
Luther League Review

West Camp Church

Valley of the Hudson, New York

BY REV. EDWIN DINGMAN.

IT was under the cruel persecutions of Louis XIV of France that Pastor Kocherthal and a band of sixty-one refugees, driven from their homes in Germany, found their way to England. Their sad case attracted the attention of Queen Anne, then on the throne of England. These refugees were given passage to America. They arrived in New York on December 3, 1708. Pastor Kocherthal returned to England the next year. He arranged for ten ships to bring over 3,000 Palatines to America. Of these 800 died during the voyage and upon landing.



In the autumn of 1710 they sailed up the Hudson. There they founded the settlements at both West Camp and East Camp. East Camp is now known as Germantown.

The first thing these Palatines did was to provide log huts for their families. The second thing they did was to build a church for the worship of God. They were sincere and devout Christians and worshipped God after the Lutheran faith. The church was built within three months of their arrival. According to tradition, the church was dedicated January 1, 1711.

Pastor Joshua von Kocherthal remained with his people until he died in 1719. His remains rest in a copper casket under the present church edifice.

About 1732 these same people helped to build the Dutch Reformed Church (stone) at Kaatsban, two miles to the west, where they worshipped for five years. As they were denied the use of Luther's Catechism in this church they had helped to build, they decided to leave, and they returned and built a second church for worship according to the Lutheran faith, near the site of the present building.

In 1792 the fourth church, known as "The Little Red Church," was built. In 1832 a fifth church was erected. This last, the Fifth Church, was the first one to be heated in winter, and it also contained an organ.

The present structure was erected in 1870. It was dedicated October 26, 1871. This present church seats approximately four hundred persons.

St. Paul's Evangelical Lutheran Church of West Camp is thirty-eight years older than the Ministerium of Pennsylvania. Its people worshipped in their little log church before ever Muhlenberg was born. It is 110 years older than the General Synod to which it belongs.

The Last Word Before the Convention

BY REV. LUTHER M. KUHNS.

THE Lutheran hosts will gather this month in Toledo. For months the local General Committee on Arrangements have been preparing for this great event. Now all things are ready, and they bid you "come." Toledo will be the cynosure for Lutherans until the close of the twelfth biennial convention of the Luther League of America.

The Grand Rally will be held in the Coliseum. At this session of the convention the chorus, under the direction of Prof. Johnathan F. Rogers, will sing. The address at the Grand Rally will be delivered by Hon. Arthur Warren Overmyer, Fremont, Ohio, Congressman of the Thirteenth District. Mr. Overmyer attended Lima College and graduated from the Law Department of Ohio Northern University with the degree of LL.B. He has been identified as an official with agricultural societies and Ohio Fair Managers' Association. Prior to his election to Congress, he held different public offices and was City Solicitor for Fremont for two terms. Mr. Overmyer is a member of the Agriculture Committee of the House of Representatives. Among his colleagues in Congress he enjoys the reputation of a ready and fluent speaker.

Hon. George A. Baldwin, Beaver, Pa., who speaks on Thursday afternoon, has been a member of the Executive Committee of the Luther League of America for some years. Judge Baldwin was City Solicitor of Rochester, Pa., for a number of years. He served in the Pennsylvania Legislatures of 1911 and 1913 and was recognized as one of the ablest lawyers of that body. Judge Baldwin was elected President Judge of the Twenty-third Pennsylvania District at the last election. He is superintendent of the Lutheran Sunday School in Rochester, Pa., his home.

The Boody House, corner of Madison and St. Clair streets, is the convention headquarters.

The Convention Church is St. Lucas, Rev. Hugo Hamfeldt, pastor. On arriving in Toledo the South street car at station to Frank street near Broadway and walk one block to the Church.

The following local history of Toledo will be interesting to those who attend the National Convention:

A large portion of the city is built on made ground, as the greater part of its site was formerly a swamp. The first settlements were made on two hills that rose from the swamp. The site of Toledo in the 18th century was a favorite resort of the Miami Indians. It was first settled in 1832 and chartered as a city in 1837, at which time its population was less than 1,000. The surrounding territory was claimed both by Michigan and Ohio. This dispute culminated in the so-called "Toledo War" in 1835. It was practically a war of words only. Congress, in the ordinance of 1787, had reserved the right to form new states out of that part of the territory northwest of the Ohio River "lying north of an east and west line drawn through the southerly bend or extreme of Lake Michigan." In 1803 Ohio was admitted into the Union. The line in question was described in the act as its northern boundary, though the State Constitution claimed more territory. In 1805 Michigan territory was organized and subsequently Indiana and Illinois became States. The most confused ideas existed on the boundary question. In 1817 Congress ordered a survey which established the present line. The old line had included the city of Toledo within the Michigan boundaries. This was the main point in dispute. Ohio laid claim to all the territory within the line known as the Harris line and proceeded to organize townships accordingly. The State of Michigan at once declared its intention of resisting such an invasion. The militia on both sides were called out to maintain the rights of their respective governments. Attorney-General B. F. Butler, of the United States, gave an opinion favoring Michigan. A peace commission was sent out by President Jackson but without result. Serious conflict seemed imminent. The Michigan troops occupied Toledo in September, 1835, for the specific purpose of preventing the formal organization of Wood County by Ohio officers. The purpose of the Ohio officers was secretly accomplished. Finally the trouble was settled by the admission of Michigan on condition that she accept the Harris line, while as a make-weight, that State was given the upper Wisconsin peninsula. This peninsula subsequently proved to be far more valuable on account of its mineral wealth than the disputed territory.

Toledo is the meeting point of the iron ore from the Lake Superior region and the coal of Ohio and Virginia. It is likewise the central point of the northwestern Ohio oil fields. The water supply is principally drawn from the Maumee River. There is a good filtering plant.

Luther League of Indiana

Nineteenth Annual Convention at Batesville, Indiana, June 27-29

BY KARL C. KLEINER.

THE Nineteenth Annual Convention of the Luther League of Indiana convened on Tuesday, June 27, 1916, in the St. Mark's Evangelical Lutheran Church of Batesville, Indiana; Rev. A. Langendorff, pastor.

The League has done very good work during the past years. Eleven new Leagues were admitted to membership. The reports show an increase of 340 members. The campaign for the REVIEW conducted by President Oliver C. C. Fotta was a success.

First Session

On Tuesday evening a banquet was held in the Nichol Hall, attended by seventy-eight Leaguers and pastors. The St. Mark's Orchestra of Batesville rendered several selections and a male quartette of St. Mark's, Indianapolis, sang several songs and parodies. The president, Oliver C. C. Fetta, introduced the various officers and speakers. Mr. Whitney Spiegel and Rev. E. D. S. Boyer responded to toasts.

Second Session

This session was opened with vesper services conducted by Rev. A. Langendorff, who also gave a short welcoming address. Rev. Charles S. Bream, of Middlebury, delivered the convention sermon, his subject being "Youth." Rev. Bream is a forcible speaker and impressed upon the young people the possibilities awaiting them. Mr. Ray Harris, of Indianapolis, and Miss Dorothy Beck and Mr. Ed. Schultz, of Batesville, rendered some fine vocal music. The President appointed the committee on credentials and the evening session was closed with prayer.

Third Session

On Wednesday morning, after the devotional services, the report of the Credential Committee was read and accepted. The President's report was read. The Statistical Secretary, Miss Mabel Mayne, gave a good report showing an increase of 340 new members.

No. of members in State....	896
No. of topics used.....	496
No. of reviews.....	203

Amount of benevolence:

Local	$496.30
Missionary	240.44

The reports of treasurer and press committee were read and accepted. The Committee on President's Report was appointed with Rev. C. D. Bream, chairman, and the Resolutions Committee, with Mr. George O. Miller, chairman. Miss Weisner read a paper prepared by Miss Margaret Culver, of South Bend, on "League Opportunities," showing there are a great many ways of furthering the salvation of Jesus Church. The Leaguers can assist the pastor and church in bringing friends into the church, by greeting the strangers in your midst and making them feel that they are welcome in your church. The Leaguers can be a help in missionary work and be willing helpers in the Sunday school. The third session was closed by prayer.

Fourth Session

The devotional service was in charge of the Junior Luther League of St. Mark's Church, Batesville. This made an impression upon the delegates and visitors. Miss Cordelia Nickel led the meeting, using a missionary subject, in which all of them gave responses. After a vocal and an instrumental duet the roll was called, each member answering with a Bible verse.

The "Devotional Meeting" was discussed in four parts. "The Leader's Part" was read by Miss Ellen Knollenberg, of Richmond, showing how the leader should have the subject well prepared and carefully thought out. The leader should not take too much time, so others will realize the necessity of being prepared. The leader should give out recitations and references to be looked up and given at the devotional meeting. He should advertise the meeting in the Sunday school.

Mr. John Recker, of Mulberry, gave a paper on "Presentation of Topic," as follows:

"There are four methods used in the presentation of the topic. They are the Lecture Method, the Paper Method, the Reference Method and Question Method. The Lecture Method can be used for any kind of topic. It requires a great deal of preparation, and more literature is needed to gain points not given in topics or review. The Paper Method can best be used with historical and doctrinal subjects. The members are given different divisions of the subject to write a paper on. If all of them do their duty the meeting will be a successful one. The Reference Method can be used with devotional and historical topics. The references should be given out by leader at some convenient time, and these references are to be called

for in the devotional meeting. Too many references should not be used so as to make the meeting uninteresting. The Question Method will prove instructive, if good questions are given out to the members in advance, and these are thoroughly discussed at the meeting."

A general discussion followed, led by Mrs. Harry Faust, of Fish Lake. A paper on "Music and Prayer" was read by Miss Ethel Humrickshouse, of Camden, who said in part:

"Music is in close touch with the inner man; for sad music brings happiness and joy, and encouraging music fills us with ambition and fearlessness. The meetings of the Luther League will be more interesting if the hymns and music are carefully selected to suit the topic. Pure, clean, sweet music fairly breathes the prayer of the people. Prayer is not to drag God down to our ways, but to lift us up to God's ways. We get our life from heaven and from heaven the power to lead a heavenly life on earth must come, and this is obtained through prayer. Prayer is defined as a means of grace, but true prayer must be rendered in the name of Jesus Christ, and it should be an outpouring of the heart to God."

"Preparation for League Meeting" was a very helpful paper by Miss Edna Wilkeson, of South Bend. She said:

The leader should begin to prepare the topic and program as soon as his topic is assigned him. He should begin to pray, to think, to ascertain what books he can consult in the public library and the pastor's library, then carefully read the Scripture lesson and notes in the topic and study the application. After the topic is well prepared it should be rendered in the most effective manner, and the meeting should prove a success if every one is in earnest. The business meeting should receive some preparation. The president should prepare the psalm and prayer, and also the order of business. He should know just how his meeting will progress."

This topic was well discussed by Leaguers and pastors. The roll call of Leagues was next in order and many good reports were submitted. The session was closed with prayer.

Fifth Session

This service was a Model Senior Devotional Meeting conducted by Miss Edna Bauerle, of Fort Wayne. Miss Bauerle read a very interesting paper on "How to Conduct a League Meeting" preparatory to the topic, "Building a Nation." A general discussion followed.

Sixth Session

After the vesper service Rev. Dwight P. Pair, of Gary, spoke on "Some Lessons from Luther's Life." He showed how Martin Luther, a poor boy, and knowing the privations of life, had risen to be the ablest instructor of the world. Luther was an able scholar and at the age of twenty years he obtained the degree of Master. He was termed "the Learned Philosopher." Luther was honest with himself and others as well. He found many things in the Bible which showed him sins in his own life, that he knew nothing about. This helped him to be honest with his fellowmen. He stood firmly on the Scriptures, and his courage never failed him even when the leaders of the land were against him, and his confidence remained strong when he was in sorrow and trouble.

Rev. E. D. S. Boyer, of LaFayette, delivered a short address on the "Foundations of the Lutheran Church." The quartette of St. Mark's Church of Indianapolis rendered the beautiful "Inflammatus."

Seventh Session

After religious services the report of the Committee on President's Report was read and adopted. The officers elected for the year are: Mr. Oliver C. C. Fetta, President; Rev. C. D. Bream, Vice-President; Mr. J. Marian Walborn, Vice-President; Mr. Whitney Spiegel, Vice-President; Miss Edna Yost, Recording Secretary; Miss Marie Vetter, Corresponding Secretary; Mr. W. F. Renz, Treasurer.

Rev. E. D. S. Boyer was elected on the Executive Committee.

The following delegates were elected to the National Convention: Rev. E. D. S. Boyer, Miss Ellen Knollenberg, Miss Mabel Mayne, Rev. A. E. Renn, Mr. A. C. Mueller, Miss Hazel Bockstahler, Mr. W. F. Renz, Mr. and Mrs. B. Shock and Mr. Oliver C. C. Fetta.

Eighth Session

Rev. L. W. Sifferd delivered his address, "Acquiring Assets," which was followed by a paper by Mr. R. W. Casperson of Gary, "The League and the Church," in which he explained the duties of the Leaguer to the Church. Mr. Fetta delivered an address, "The League and Inner Missions," which was heartily received. Miss Orpha Rothenberger read an interesting paper on "The League and Other Young People of the Church," which was thoroughly discussed by the delegates. A round table discussion was conducted by Rev. Boyer.

(*Continued on page* 12.)

Luther League of Connecticut

Eleventh Annual Convention at Hartford, May 24

BY CLARA A. SUCHER.

THE eleventh annual convention of the Luther League of Connecticut was held Wednesday, May 24, 1916, in St. Paul's Church, Hartford, Rev. C. E. Blethen, pastor.

It was the tenth anniversary of the League, and very fittingly it was held in Hartford, where the State League was organized.

The convention opened at 9:30 by singing, "Come, Thou Almighty King." Rev. O. E. Heydenreich conducted the devotional service. Rev. C. E. Blethen, of Hartford, welcomed the guests, and Mr. William Jente, State president, responded.

The statistical report showed a membership of nine societies and all were well represented. The total membership is 477.

The Hartford Junior Luther League of St. Paul's English Lutheran Church was admitted for membership. This is the only Junior League now connected with the State League.

The minutes of the last meeting were accepted. The treasurer's report showed receipts $135.07, disbursements $74.76, balance May 24, $60.31.

The president submitted his report to the convention which was as follows:

Another year has passed by in the history of the Connecticut State Luther League, and we meet once again, this time in our eleventh annual convention. This is the tenth anniversary of the formation of our present State League. It is with a deep sense of thankfulness to God that we meet today. He has sustained us and guided us throughout the ten years which lie behind us, and we hope and trust that He will guide and sustain us in our efforts to make our League more successful and more useful in the years that lie before us.

While we have not accomplished all of those things which we have desired, I can report that our League is in good condition. Considerable interest has been displayed by a number of our societies during the last few months and I hope that this interest will bear fruit in this convention and during the coming year.

In accordance with the requirements of the constitution your president herewith submits his annual report: The annual picnic of the League was held on Thursday, July 27, 1915, at Lake Compounce. Contrary to our usual experience, we had fine weather throughout the day. All of our Leagues were well represented and in addition there were present delegations from South Manchester and Collinsville. We had a good program of games and contests, and we all spent a very enjoyable day. A custom which had been neglected for some years was revived again at this picnic and proved very successful; this was the gathering at sunset for the purpose of singing Luther League hymns.

On Monday, September 6, 1915, the annual convention of the Hartford District Luther League was held in New Britain. Your president was unable to attend. We were, however, very ably represented by our other delegate, Pastor Paul A. Kirsch, who extended to the Hartford District League our greetings and best wishes. Mr. Louis Recknagel of New Britain was also present to represent us. A committe of five was appointed by the Swedish League to cooperate with us in arranging for a joint rally in November. In addition, two delegates were appointed, Rev. Bostrom of Naugatuck and Miss Lindstrom of New Haven, to attend this convention. I would suggest that we appoint today two delegates to attend the next annual convention of the Hartford District League.

The Joint Rally Service of the Connecticut State League and the Hartford District League was held on Sunday evening, November 14, 1915, in the Immanuel Lutheran Church of Meriden, Rev. P. A. Kirsch, pastor.

This rally proved to be very successful. It was well attended, there was good music and stirring addresses, and much interest was awakened in most of those present.

The collection was forwarded to the German Mission Fund in India. Last October the Luther League of Trinity Lutheran Church, New Haven, was visited by large delegations of the Leagues of Meriden and Bridgeport in connection with the celebration of the Fiftieth Anniversary of the establishment of Trinity Lutheran Church.

It has been reported to me that during the course of the year the Rockville League visited South Manchester and the Meriden League met with the Leagues of Waterbury and New Britain.

Probably other such affairs took place during the year of which I have not been informed. As I said in my report last year: I would suggest that the individual Leagues of our State League arrange more such joint affairs in the future whenever possible, for the more cordial the relations between the different Leagues and their members, the better for the State League.

During the last month notices of the following conventions were sent to us: The Luther League of Kansas, May 3, 4, and 5; the Iowa State League, May 10, 11; New York State League, May 29, 30 and 31.

A telegram was sent to the Kansas League in reply to which we have received a letter from the president of that League. This letter is to be read later. A message of greeting will also be sent to the New York League.

The Luther League of America is to hold its Biennial Convention in Toledo, Ohio, on August 15, 16 and 17. Whether we can be represented there by a delegate we must decide later.

In connection with our scholarship in the Boys' Central School in Rajahmundry, India, I can report that our payment for this year has been forwarded through the treasurer of the Foreign Mission Board of the General Council.

In regard to extension work, I can report that your president has interviewed a number of the pastors of the Connecticut Conference of the New York Ministerium, with the result that representatives have agreed to be present at this convention from the Luther Leagues of South Manchester, Collinsville, Waterbury and the Emanuel Lutheran Church of New Haven. I urge upon you to make the visitors from these societies welcome among us and to so use your powers of persuasion that if they are not ready to become members of our State League this year, they will join us next year. I am pleased to report that the Junior League of St. Paul's Lutheran Church, Hartford, has announced its intention of joining at this time.

I regret to report that our treasurer, Mr. Bruno Kraetschmar, of the Luther League of this Church, but whose home is in South Manchester, resigned last December. As it was impossible to call a meeting of the Executive Committee at that time, and as the annual statements should be sent out before the Spring meeting of the Executive Committee, I have undertaken the duties of the treasurer and have served as acting treasurer since that time.

I refrain from making the usual recommendations for the reason that, as you have heard from the report of the last meeting of the Executive Committee, each society has been requested to make such recommendations. The recommendations which I would

have made will be brought before you by the representatives of the societies.

At the request of the officers of the National League, I once more strongly recommend to you the LUTHER LEAGUE REVIEW, the Luther League Topics, and the Luther League Reading Course. I urge those of you who are not yet familiar with these publications to give them a trial.

In conclusion I wish to express my appreciation of the courtesy shown to me by the pastors, the officers and the various committees which I have had occasion to appoint during the year.

It was the vote of the convention that we send two delegates to the Hartford District Convention. It was also voted to have our annual Luther League picnic at Lake Compounce, Wednesday, July 26th. Each society reported on the work done during the past year and also recommended ideas for the betterment of our State League and to help other Leagues.

A committee was appointed to talk over these recommendations and report at the afternoon session. A committee was also appointed to revise the constitution to report at the afternoon session.

We adjourned by singing, "Beautiful Saviour."

Rev. George F. Hartwig pronounced the benediction.

Afternoon Session

The afternoon session opened at 2 o'clock by singing "O Lord Keep Us Steadfast in Thy Word."

Rev. F. C. Wunder, of New Britain, conducted the devotional service. Several changes were made in the constitution.

The nominating committee reported as follows: President, Mr. William Jente, New Haven; vice-president, Mr. William Sternberg, Meriden; recording secretary, Miss Gertrude Mielke, Meriden; corresponding secretary, Miss Clara Sucher, New Haven; treasurer, Mr. William Schaefer, Middletown; archivist, Miss Alma Schenk, Rockville.

The following recommendations were presented to the Luther League:

First—The placing of Lutheran literature in public buildings, hospitals, libraries, Y. M. C. A. and Y. W. C. A.

Second—Each Luther League take up a systematic plan to canvass their local League to take part in some Church work.

Third—Leadership be developed amongst our local League.

Fourth—That the Luther League members learn more of the life of Luther and the history of the Lutheran Church.

Fifth—That each Luther League have one person to act as a press committee to send a report of any importance to the corresponding secretary, who in turn will send it to the LUTHER LEAGUE REVIEW.

Sixth—That we as a state Luther League offer a scholarship and that scholarship pay the tuition for any young man out of our League who will prepare himself for the ministry. A committee of three was appointed to talk over the sixth recommendation, and should they decide on some definite plan, to go ahead with arrangements.

The State Luther League extended congratulations and best wishes to Miss Holzenhausen, of New Britain, who is soon to enter the missionary field in India.

The paper presented last year by Miss Eva Rettenmeyer, Meriden, "The Luther League as an Educational Force in the Church," was again presented to the society for discussion. Miss Rettenmeyer told how the meetings—devotional, social and business—could be made more educational. A closer touch with each other in the devotions, a better business training in taking care of the Church by the young men, and debates and lectures should be held at the socials. The opinion was expressed that a balanced program should be laid out, in which fun and education shared equal parts. Short exercises and spontaneous education was advocated by others.

Mr. O. F. Kraetschmar, of Rockville, read a paper, "Some Church Problems That Directly Affect the Luther League," which is as follows:

The purpose of this paper is to present to you conditions in our Churches which react on the State Luther League. Problems which affect the individual society will affect the relationship that exists between that society and the state organization. A convention of this sort should be the clearing house, where views can be exchanged and new ideas aired. Advancement depends in a great measure upon readjustment to meet hurtful conditions. This paper will touch upon three phases of our church life that concern our State League; first, the individual society; second, the Sunday School, and third, the language question.

The number of names on the roll of our Young People's Society seldom represents accurately its real strength. We spend the greater part of our energies in the endeavor to keep the young people interested. Sometimes our efforts meet with a measure of success, but more often we meet with failure. We can't seem to compete very successfully with moving pictures, dances, week-end excursions, automobile parties and other attractions. One has only to spend a few weeks at a summer resort to be brought to the realization that religious worship on the Sabbath is very unpopular. In seeking the reason for this one is frequently brought to the conclusion that former instructions and teachers are to blame. They have lacked either in personality or in practice, and have created such an unfavorable impression upon their pupils that the latter have never afterward been able to dissociate religion from former teachers.

A chain is as strong as its weakest link. A church is as strong as its young people's society, for this is the training ground for greater Christian usefulness. Hence our interest in getting all of our eligible young people enrolled. Our next concern is to keep them actively interested. It is the business of our leaders to make every effort to attain this end. Every meeting should be as helpful, as inspiring, as educational as good music, short, well prepared talks, lectures, etc., can make them. The

religious purpose of these meetings should always be kept in mind, and every effort should be put forth to get as many people to take part as will. A matter too often overlooked is neglect to tactfully encourage and systematically develop those of our young men and women who are natural leaders. Frequent exchange of speakers with nearby churches, visits by State officers, and well planned socials, occasionally will help to keep up enthusiasm. Neighboring churches, particularly English and German, should seek to co-operate more cordially, and at intervals invitations to visit one another should not be overlooked. Such gatherings will provide means for forming new friendships and giving our young folks the training to enable them to overcome the stiffness and reserve of inexperience and thus serve to make our rallies, conventions and picnics much more enjoyable. Individual churches should boom State League affairs more wholeheartedly. In too many of our churches at the present time, delegates to the State Convention are haphazardly selected, and too many times fail to appreciate the privilege that is theirs. A friendly spirit of co-operation should prevail between pastor and young Lutherans. Nothing helps more than little personal heart to heart talks with the young people. It is only on occasions like this that frankness is obtained and pastors may learn much that would otherwise not come to their knowledge. This is the road to mutual understanding.

An organization that does not everlastingly keep the future in mind is builded upon sands. It is a self-evident fact that the only sure source of supply for our young peoples' society is found among the children of our churches. The only universal institution that reaches them all is the Sunday School. The author is of the opinion that no other method can be worked out that can reach practically all children at some time or other as can an efficiently conducted Sunday School. Here the work may be so subdivided that no burden is placed upon any one individual's shoulders. No other place or time is so appropriate for the proper instruction of the young as the Sabbath School on the Lord's Day. The Sunday School has in the past received too little intelligent and constructive attention from our capable and sincere Christians. The Sabbath Schools are too often poorly officered and organized. The teachers are too frequently indifferent in their work, and too irregular in their attendance. The most capable men and women among our laymen dislike to teach. The greatest boom that could be given our Luther League would be a strong Sunday School uplift, for here is our Luther League training camp. A properly graded school is the first essential. Good teachers come next, and some systematic method must be devised to develop them. A careful canvass of all classes of the same age will usually reveal a few unusual and promising pupils. These can be organized into one class under the leadership of a specially gifted teacher, and thus given the chance to advance more rapidly. Two or three classes of this sort will show surprising results in a year's time, and will raise the standard of the whole school. Certain young girls are peculiarly fitted to teach in the primary department, and if permitted to advance with their pupils will in a few years prove splendid teachers in adult classes. Teaching should be made a privilege, and kept so. Monthly teachers' meetings should be held and special problems taken up and discussed. A yearly teachers' banquet will prove popular.

Good Sunday School papers should be demanded. Frequent children's days during the year, at which special efforts should be made to secure the presence of parents, will produce good results. At such exercises all duties, such as ushering, taking up the offering, etc., should be done by children. Selected boys may well be encouraged to do all the ushering, etc., at all evening services as nothing fosters development like responsibility. By careful and painstaking work, a graduated training course can be planned through which the most promising young people can be led. In time every pastor will find his church well supplied with active and enthusiastic young men and women, who would relieve him of many duties that now sap his strength and try his patience.

The last question to which your attention is invited is the language problem. Among Protestant churches it is practically a Lutheran monopoly. It is also a most important and pressing problem and one that must eventually be provided for. The east is full of young Lutherans who have either drifted entirely out of church, or into English churches of other denominations. We are making too much of foreign languages when we refuse to believe that this condition exists.

How think ye? if a man have a hundred sheep, and one of them is gone astray, doth he not leave the ninety and nine and goeth into the mountain and seeketh that which is gone astray?

Instead of trying to keep German a child that is ninety per cent. American, let us remember that language, like color, does not enter into religion. Here is a problem that needs the immediate attention of our ablest men, and it should be faced with absolute openness of mind. We may well keep before us the thought—in essentials, unity, in non-essentials, liberty; in all things, charity. Individual men have long ago tried to devise some way to meet this situation, but unless there is concerted co-operation, very little can be accomplished. To every readjustment there are those who protest, but it is the future that we must keep in mind, and anything that jeopardizes that must be corrected. This is a problem that we have inherited and we must give a good account of our stewardship. It is very much to be hoped that some definite recognition will be given to this matter in the near future, and that all our churches will co-operate in the work in splendid Christian fashion.

Briefly, in closing, the steps that are advanced in this paper for your consideration toward the betterment of our State Luther League are as follows: first, a better individual society, and a greater co-operation between neighboring churches; second, more attention to be directed toward raising the standard of our Sunday Schools; and lastly, the recognition and solution of the language problem.

The convention continued by singing, "I Love Thy Zion, Lord." Rev. O. E. Heydenreich, of Hartford, then read a paper on "The Importance of Religion." He said in part:

In professing to you "Why I Believe in Religion," I therefore will try to explain:

First, what is religion? Second, the bliss of religion.

What is Religion—To give a clear definition of this word, I will use four sentences. The first tells us what it should not be. It is the Latin proverb, when translated means, I swear to the religion of the country I live in. This word was true when Paul preached on the Acropolis of Athens; heathenism was well established then in Greece and Rome. The government dictated the religion of its people. First of all our American Government granted religious freedom to its people in the famous First Amendment of the U. S. Constitution, which reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Herewith religion is no longer a state affair, but a private matter. As a free person every man and woman may decide to which religion they wish to adhere. This right can be denied to no one, and nobody is entitled to interfere with the religious belief of others. Religion is also a matter of conscience. Man consists of body and soul. But our soul belongs to God. Religion is written into the hearts of men; it is the voice of the Creator that echoes in men's minds. If heeded this voice of God's wisdom will become stronger, if not observed it fades away. As the flower receives its beauty and purity from the shining sun, and scents its perfume all about, so the lives of religious men and women become brighter and sweeter; and if human debility overcomes them, the comfort of religion washes away all their iniquities.

The convention closed by singing, "Blest Be the Tie That Binds." Rev. Paul Clemens pronounced the Benediction.

The evening Rally service opened at 7:30 o'clock by singing "O Christians Leagued Together."

Rev. Paul Kirsch, of Meriden, conducted the devotional service, after which Mrs. F. C. Loeser, Hartford, rendered a solo, "My Redeemer."

Rev. F. C. Wunder, of New Britain, delivered the first address, "Is Our Christianity Worth Propagating?" He said in part:

In the quiet of this evening hour we ask ourselves the most searching question that can come to a man or woman. The multiplication of secularizing influences with their consequent tendency of destroying the vision of our high mission as disciples of Christ, suggests the wisdom of checking up the account of our lives to see how we stand in the business of our Father.

The heart searching question we ask ourselves is this: Is our Christianity worth propagating? Is our Christianity the type of article fit to deliver for reception by others? Not, Is Christianity worth propagating? We have no doubt of that; but, Is our Christianity worth propagating? Is mine worth passing on? First, Have I a vital experience of Christ? If not, what then? Most people are never attracted to a church to see Christ witnessed there, but is my own individual life a witness to all I meet that I have been with Jesus, and that I am His, and He mine? Socrates said, "Know thyself"; Christ says, "Learn of me." Through Him alone can we know ourselves aright.

Second—Am I a constructive Bible student? Not, do I talk about it to others, or am I in some circle or class, but am I a constructive Bible student? Is the Book to me a desert dead and dry, or is it a very fountain of living waters? If I am not living a right life before God I shall not love His Word.

Third—Am I a man of prayer? Have I failed to become permeated with a consciousness of the near presence of God? Has my life missed the sweet fragrance that prayer alone brings? Has my life been neglectful of the fellowship with God? There is recorded somewhere the story of a most Christ-like life that resulted from hearing a prayer which closed with those three words, "God is able." We learn through it of God's willingness to be able for us.

Fourth—Am I a winner of men? Not, Am I a minister, or official or member of a league; not, Am I a teacher in Sunday School, or do I belong to a band or training class to do personal work? That is a far secondary matter. But, Do I win men? Is my love so consuming that I cannot keep silent when I am placed side by side to answer this question? No matter what your vocation in life may be, are you influencing lives for Christ?

And then one more question: Have I victory over sin? Am I leading the normal Christian life, which is the victorious life? Is there anything in my life which is keeping me slave to sin? Let us remember that humility is the only rational position, that the only glory that is real or abiding is the glory of God. Does pride shut God out of my heart? If I cannot answer these questions in the affirmative then my Christianity is not worth propagating. Then my doctrine has not been translated into living. This is the tenth anniversary of our organization as State League. Are we going to enter a second decade of history as a State League wholly given to Christ or not? Is our Christianity worth propagating? Is yours? Is mine?

After singing the hymn "A Mighty Fortress Is Our God" Rev. F. W. Schaefer, of New Haven, delivered an address on "Why I Am a Lutheran." He said that the Lutheran Church was not dependent upon Germany, but that if the German Empire was wiped from the face of the earth the Lutheran Church would go on and do its work.

The choir of Hartford then rendered the anthem "The Voice of Many Waters."

The resolution committee reported, thanking the retiring officers for the work done by them during the past year, and extended sincere thanks to Rev. C. E. Blethen and the Luther League of the English Lutheran Church for their kind hospitality, and also to the Ladies' Society, the organist, the choir, the soloists, the speakers and to all others who have helped to make this convention a success.

The convention closed by singing, "Abide With Us, Our Savior," after which Rev. E. F. Hingkeldey, of Middletown, pronounced the benediction.

LUTHER LEAGUE OF INDIANA

(*Continued from page* 8.)

Ninth Session

The Luther League rally meeting was opened with the vespers. An installation service was conducted by Rev. A. E. Renn. The officers and committees promised to do the duties assigned them and to promote the welfare of the State League.

An eloquent address was delivered by the Rev. Elmer F. Krauss, D. D., of Maywood, Ill., President of the Chicago Theological Seminary, on "The Lutheran Church, a Witness-Bearing Church." The Luther League Rally Hymn, so dear to all Lutherans, was sung with volume by all who had gathered to close one of the most successful and inspiring conventions of the State Luther League of Indiana.

HAVE AN OBJECT

Many of you do not enjoy your outdoor life because you have no particular object in your exercise. To walk so many blocks just for the sake of covering the ground, is not inspiring. Some girls can find things to interest them wherever they go, but if you do not have that happy gift, choose exercises that are interesting in themselves. Get a tennis racquet, and start after that tantalizing little ball that never seems to be in just the spot where you expect to find it. Play with all your heart. Unless you succeed in forgetting sunburn and freckles, and that the sun is warm, and that you feel languid, your exercise is not doing you the good it should.

CARES AND PRAYERS

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of life. Whatever affects you, be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*The Interior.*

The Church and the Workingmen

BY REV. AMBROSE E. HERING.

THERE must be a clear conception of definitions if we would avoid confusion. The term "Church" is used in its every day popular sense and includes all church members—in fact, the workingman is more impressed with the conduct and attitude of church members than with creeds and confessions. By "workingman" is meant the "wage earner," "laborer," etc., the person employed by another to work with his hands.

It is true that there are strained relationships between the Church and the workingman. It is also true that the Church is not as much concerned about this alienation of the masses as it should be. And it is further true that while the percentage of men, workingmen, in the Lutheran Church is higher than that of any other Protestant Church, this is true chiefly because of the European character of our Church. In older communities, where the Lutheran Church is thoroughly Americanized, conditions are hardly better than the rest of Protestantism.

In 1813 Dr. Campbell deeply deplored the fact that the Church of England had long ceased to be the workingman's church. In France "it would be difficult to find an assembly of Republicans in which the great majority are not atheists." Germany is the home of materialism and Russia is filled with unbelief. Dr. Strong estimates that fully one-half the population of America never attend any church. In many communities as the population increases the church attendance decreases.

Why this condition? (1) Among the great mass of workingmen the sense of sin is very dull. (2) There is a general indifference to the call of the higher life. (3) There has been a steady growth of materialism among the working classes. "Force" and "matter" are the mechanic's tools and daily necessities. He has no time or place in his life for God, nor does he feel the need of Him. (4) The spread of socialism. As Dr. Stelzle says, "Socialism has for thousands of men become a substitute for the Church." (5) Too often the laboring classes have misunderstood the real mission and work of the Church and the meaning of religion. They feel the Church is for the employers and capitalists. They identify religion with belief in the Bible, and do not consider church membership necessary. They believe in Christ as a great reformer, but do not feel the need of Him as a Redeemer. Nor do thy feel that individualistic Oriental religion can help modern America. (5) They have connected religion with the monied class. "Billy" Sunday's financial achievements and the enormous missionary funds are bringing religion down to a financial basis. (7) Immigrants who fled from ecclesiastical oppression in Europe do not lay hold upon religion in America. To many emigrants American liberty means no religion and no church. (7) Many a workingman's income does not make "Sunday clothes" possible. Religion is often a matter of income. (8) The present unsettled industrial order, with its irregular work, seasonable unemployment, shifting of population, is not conducive to good soul health and development. (9) It is true, as the workingmen assert, that the Church is exclusive. Private ownership of pews is not American or Christian. (10) The lack of the spirit of democracy in the Church Home Mission forces are building new churches in the suburbs, among the well-to-do, and in the so-called "desirable" sections of our cities, instead of planting them among the masses and in the congested quarters. It is true that rich Churches are conducting "missions" and settlements in congested districts, but these missions are often poorly supported and inadequately manned. (11) The masses claim the pulpit is controlled by the money powers and is influenced by men in high places. This we cannot always deny. The popular preacher too often is neutral on the social and economic sins of his town or community. (12) "The biggest enemy of the Church are Church members themselves." Too many of us are hypocrites. We are holy on Sunday and something else on Monday. We may fool our conscience, but not the public. (13) Often the Gospel of the Church has no connection with things as they now are or the needs of today. Traditionalism and ecclesiasticism may be edifying, but they are not necessarily redemptive and evangelical. (14) Poverty, industrial injustice, liquor, the slum, disease, etc., are the dread foes of the workingman. Too often the Church has had nothing to say against these modern sins—at least the masses think so. As one man said, "The Church does not care for us; why should we bother?" (15) The labor world considers the Church the enemy of all reform and opposed to all political and social changes. (16) The workingman often claims that the Church is all right for women and children, but that the "union" and the "lodge" give

them enough religion. (17) The masses like to "join" things and be a part of a great growing movement. Deserted down-town churches make religion appear as a dying force. They do not want to have a share in a losing proposition and the down-town church seems to have sounded a rather inglorious retreat. (18) The impression prevails that when you are through the Sunday School grades and catechized, you have graduated, and don't need the Church. Also, the idea that the Church needs you is very rare. (This is thoroughly American, and altogether modern!) These things are not always strictly true. But that is not the question altogether. They are prejudices and impressions which the masses hold and the Church and church people will have to live them down.

The task of filling in the gap between the Church and the masses is imperative and divine. The Gospel leaven must be put into this social lump to leaven it for Christ. Part of the fault lies with the workingmen, but the Church of the past, and even the present is by no means guiltless. The whole question is not to be viewed so much as a peril as an opportunity. We must go forth into the midst of the masses in the courage of Him who was a Friend of "the common people."

(1) "Seats free; strangers welcome" will not fill in this gap nor will scolding and warning from the pulpit. As the workingmen do not come to church, what's the matter with the church going to the workingmen? In this whole matter the Church must take the initiative. This is Heaven's command. (2) The Church and the pulpit must be baptized again with the pentecostal fires of that great text, "For the Son of man is come to seek and to save that which is lost." The Church must minister and preach, not only to its members, but also to the masses. It is true that "the Church cannot save herself unless she does all in her power to save the slum." (3) The Church must go after the masses not on a sporadic, high-pressure, commercialized, Billy Sunday revival basis. Our notice of the godless masses must not be a casual one. A thorough-going missionary zeal must consume pulpit and pew. (4) The message of the pulpit must apply to present day sins and conditions. It must call high and low, rich no less than poor, to repentance, and in a new way it must with telling power convict men of sin. The message from the pulpit must send Christians forth into the world against sin and misery. It must give men a new social conscience against wrong and a new love for justice. The Kingdom note must be emphasized. (5) Church members must assume their Christian responsibilities in civic and industrial life. Hypocrisy is a curse and blights any life. Church membership must mean discipleship rather than paid-for privilege. The minister is called and paid by the church to minister to the world rather than the Church as such. (6) We must have a new sense of Gospel publicity. The Gospel must be more liberally advertised through tracts, folders, Church papers. Christian Science and Russellism could teach us much in this direction. Inner mission Societies have long urged the Church along this line. (7) The modern minister must be in closer touch with the life of the masses. Too often his sermons bear the atmosphere of the study rather than the market place or the shop. (8) The pulpit must have a new earnestness and a deeper courage. This is a strenuous age, and to overtake it means the hardest kind of work. (9) Our seminaries must equip men and our mother houses must train deaconesses to understand the spirit of modern civilization. It is not enough to know that sin is here. We must study and understand its nature and trend. The workingman will be glad to join the Church as soon as the Church shows him she is thoroughly in earnest.

Tell me where you lost the company of Christ, and I will tell you the most likely place to find Him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find Him. Did you lose Christ by sin? You will find Him in no other way but by the giving up of the sin and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? You must find Him in the Scriptures. It is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost Him, for He has not gone away. . . . With thine whole heart seek Him, and He will be found of thee; only give thyself thoroughly up to the search, and verily, thou shalt yet discover Him to thy joy and gladness.—C. H. Spurgeon.

Tennyson once told Dr. Samuel Cox that he held Job to be the greatest poem in the entire range of literature. Milton said: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like that the Scriptures teach."

Luther League Topics

Eleventh Week
after Trinity. September 3, 1916.

THE WORKINGMAN AND THE CHURCH

Eph. 6:5-9; Matt. 7:12; Mark 16:16.

DAILY BIBLE READINGS.

Monday, August 28: Exod. 20:9
Tuesday, August 29: Deut. 30:8-10.
Wednesday, August 30: Eph. 4:28.
Thursday, August 31: Prov. 31:10-31.
Friday, September 1: Thess. 4:9-12.
Saturday, September 2: Prov. 21:25-26.

HINTS FOR LEADERS.

Make this a special "Labor Day Meeting." Through your local and Church papers and from the pulpit, cordially invite all workingmen of your Church and all those in your community not allied with any Church.

Hymn No. 35. Scripture lesson, Eph. 6:5-9, Matt. 7:12, Mark 16:16 (read and paraphrased by the leader).

Prayer by Pastor. Selection by male quartet (apropos to topic).

Remarks by leader (including a brief and explicit oral resume of what is given in REVIEW, Topics, and Church papers, coupled with much of his own originality and individuality. "No matter how excellent the article, nothing can take the place of your own work.")

Hymn No. 227. Address by a local representative of a labor union. Hymn No. 35. Offering. Offertory. Announcements.

Luther League Benediction (Psalm 19:14 suggested). Closing Prayer and Benediction by Pastor.

Recitation—"Help Lighten the Load."

Help lighten the load!
Humanity stumbles ahead on its road.
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care,
And women must suffer and toil and despair;
Yea, even the children astray in the strife
Are bowed by the weight till they weary of life.
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave.
Help lighten the load!
Help lighten the load!
With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills made to sacrifice, struggle and dare.
With love that seeks ever each burden to share.
With unflagging endeavor that stops not to ask
The lengths of the journey, the cost of the task;
Come, sons of the kingdom! Come, children of God!
And along the dark paths by the world's anguish trod.
Help lighten the load.

(Topic reviewed by Rev. Paul W. Koller.)

In reality the Church of the Living God knows no class distinction. God is no respecter of person, and in God's sight all men are of equal worth and importance. In the church all men meet upon a common level. It has always been so. The king and the peasant worship side by side in God's house and the only difference is as to what they are in their hearts. As members of the church and worshipers they are equals. The times and conditions under which we are living, however, have given to the church some problems which must be dealt with earnestly and prayerfully. One of these problems is that which has given us our topic, "The Workingman and the Church." It is perhaps more of a problem for the cities and great industrial centers than for the towns and the rural churches. That, however, does not make it any less a matter of importance for the whole Church, for many of the workers come to the cities from the smaller towns. We as a Church must concern ourselves with this question.

1. *The Dignity of All Work.*—The attitude of the world and Christianity to all work is decidedly different. In the conception of the world labor is a necessary burden in order that men may have enough to support their families. We see many evidences of this idea in the constant struggle between capital and labor.

The Christian conception is much higher. While it recognizes the necessity of working for daily bread, it also looks upon all work as a part of man's contribution to civilization and the advancement and well being of humanity. Our Master by word and deed constantly dignified labor. According to His teaching all work is dignified and honorable. In God's sight the man who works is far above the man who does nothing at all. This is and should be the spirit and conception of the Church of Christ.

2. *The Mutual Need.*—The church needs the workingman and the workingman above all needs the church. If the church is to advance and play the part for humanity that God intended it to play, then it must have those in it who are accustomed to work. It is a well known fact to all leaders in church work that the best church workers are those who are busy in the affairs of life. Those who are supposed to have nothing else to do are not usually the ones who do the most in the church. The most aggressive churches we have are those churches in which there are many busy men and women. On the other hand, the workingman needs the church. In spite of all we may say about the dignity of work, work brings many trying problems and burdens. The struggle of earning one's daily bread and supporting a family, in this age, is severe and exacting. There are many things that try one's very soul and bring temptations to neglect the higher things of life. We cannot shut our eyes to these facts. The church is the best friend to all those who work, and are confronted with problems and temptations peculiar to workers. In the church there is the true spirit of brotherhood so much needed in the struggle of life. Here the

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months, can be supplied at rates given on page 26 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

word of life is heard which brings peace to the tried and tempted heart. Here the higher conceptions of life are taught and the promise of eternal life is assured. The church is a haven of refuge and an ark of safety. The workers of the world should cherish the Church of Christ as the most precious thing they have, next to their faith in Him who founded it.

3. *A Mutual Duty.*—If there is a mutual need on the part of the church and the workingman, there is also a mutual duty to be considered. The church should bend every effort to attract and hold those who work. The church grows careless and sometimes worldly in its conduct. When a church is truly wise and Christian in its spirit it will not think only of those who have money and position. There is danger of this when the church grows rich and strong. Let those of us who love the church appreciate this and strive to win for our church those who work.

The workingman also has a duty and responsibility. If the church is needed by him—and it surely is—he must do his part. There are many false leaders in this day who are striving to lead men away from the church. They are indeed false leaders, for they are leading many to their destruction. To these the worker must turn a deaf ear. The church calls to higher things and to a blessed hope. Those who work must give of their energies and service to the church, for Christ, the founder, has in large measure entrusted its work and welfare to them. Most of us who study this topic are workers, either with hand or brain. Let us do our part as God has given us power.

QUESTIONS.

1. Were the members of the early Church mostly from among those who worked?
2. What has led so many workingmen away from the Church?
3. Why do evil leaders seek to turn men against the Church?
4. Why do you think the workingman needs the Church?
5. What can the Church do to attract and hold the workingman?

—♣—

Twelfth Week
after Trinity. Sept. 10, 1916.

WHAT ARE WE DOING FOR THE IMMIGRANT?

Isa. 25:4-9; Rev. 21:24-27.

DAILY BIBLE READINGS.

Monday, September 4: Acts 10:34-43.
Tuesday, September 5: Matt. 28:16-20.
Wednesday, September 6: Acts 26:15-20.
Thursday, September 7: Acts 8:5 and 25.
Friday, September 8: Acts 16:6-15.
Saturday, September 9: Psalm 67.

HINTS FOR LEADERS.

Hymns 218, 214. Psalm 67 (read responsively). Collect V (Luther League Hymnal). Gloria Patri.

Scripture Lesson, Isa. 25:4-9; Rev. 21:24-27 (read by the leader).

Prayer (by the President of the W. H. & F. M. Society). Hymn 78.

Five memorized excerpts gleaned from the REVIEW and the Topics (given by different members, thus encouraging them not to read the helps).

Solo, "Coming, Coming, Yes They Are," J. Wakefield MacGill.

Resumé of Mary Clark Barnes "The Duty of American Churches to Immigrant People" (found in Lutheran Woman's Work, Sept., 1913).

Offering, Offertory, Announcements.

League Benediction (Psalm 91:14 suggested).

Closing Prayer and Benediction by Pastor.

Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me.
Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.
My yoke is easy and my burden is light.
I, if I be lifted up will draw all men unto me
Go ye therefore and teach all nations.
Repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem.
A new commandment I give unto you, That ye love one another.
Now whosoever shall receive one such little child in my name receiveth me.
Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

Dago and Sheeny and Chink,
Greaser and Nigger and Jap,
The Devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far o'er the foam
To this land of his Heart's desire,
To rear his brood, to build his home
And to kindle his hearthstone fire
While the eyes with joy are blurred,
Lo! we make the strong man shrink
And stab the soul with the hateful word—
Dago and Sheeny and Chink.

Dago and Sheeny and Chink,
These are the vipers that swarm
Up from the edge of Perdition's brink
To hurt and dishearten and harm
O shame! when their Roman forebears walked
Where the first of the Cæsars trod
O shame! when their Hebrew fathers talked
With Moses and he with God.
These swarthy sons of Japhet and Shem
Gave the goblet of life's sweet drink
To the thirsty world, which now gives them
Dago and Sheeny and Chink.

Dago and Sheeny and Chink
Greaser and Nigger and Jap
From none of them doth Jehovah shrink
He lifteth them all to His lap;
And the Christ in His kingly grace,
When their sad, low sob He hears
Puts His tender embrace around our race
As He kisses away its tears,
Saying "O least of these, I link
Thee to me for whatever may hap."
Dago and Sheeny and Chink,
Greaser and Nigger and Jap.

(Topics reviewed by the Rev. A. L. Ramer, Ph.D., Supt. of Slav and Hungarian Missions.)

This question is a most significant one and deserves very conscientious consideration. The term "immigrant" is a rather vague term and means different things to different individuals. To most people the word designates a strange class of people, garbed in peculiar clothing, unable to speak the English language, occasionally given to

boisterous conduct, not overly clean and untidy in personal appearance, presumably addicted to strong drink. Honest, now, reader does this not portray the prevalent idea Americans have of the immigrants?

Have you ever stopped to form a clear estimate of the millions of these strange people in America? I do not wish to overload this article with statistics that are so often a bugbear to the reader, nevertheless, facts are like the handwriting on the wall, spelling mission obligations. Using the data of the last census in 1910, the population of Pennsylvania was 7,665,111, of whom 3,224,966 were of foreign parentage. Almost one-half. The population of Illinois was 5,638,591, of whom over 45 per cent. were of foreign parentage. The population of the city of Chicago was 2,185,283; of these over 77 per cent. were of foreign parentage. The foreign born population in Philadelphia in 1910 was 369,128, of whom 194,567 were unable to speak English.

In 1910 the State of Pennsylvania employed an army of foreign born laborers of both sexes numbering 864,564, and at that time there were 466,825 foreign born ten years and over in Pennsylvania who could not speak the English language. And throughout the United States those immigrants unable to speak the English language numbered almost three millions. These are facts that challenge our closest attention and prompt us to reflect upon the final product issuing from the melting pot of the nationalities in America.

I know no better method of approaching the serious immigrant problem than to drive home a conception of the vastness of the multitude of immigrants in America. The American people, as a whole, do not have an adequate conception of the vast multitudes of human souls included in the popular term "immigrant."

Since the outbreak of the lamentable catastrophe of the European war, no other question of a social interest has so gripped the attention of Americans as the immigration problem. The problem had the same potentialities prior to August, 1914, but there was little occasion to notice it then.

In answer to the question what we Lutherans are doing for the immigrant, we may say that we are doing a blessed work among the immediate brethren of our Faith. If our deeds, however, were to be measured, commensurate with our opportunity and implied obligation to consider the strangers within our gates, then we must confess with sorrow and humility that we have been exceedingly slack in our stewardship. The whited harvests remain ungarnered. Immortal souls are not nourished with the Gospel truth. The children of foreign parentage swell the mass of the unchurched at a frightful rate.

It should be noted that among the general Lutheran bodies the Missouri Synod and the General Council are the only two that make an organized attempt to gather in the immigrant into congregational organizations.

The following data give a brief survey of the activities of the Slav and Hungarian Mission Board of the General Council. We have twenty-three ordained pastors ministering to five nationalities: Slovak, Magyar, Siebenbuerger, Slovenians, Letts. The field covers eighteen States, with 108 preaching points. The past year about 11,500 attended these services of whom 5,980 communed. The superintendent has about fifty preaching points throughout the United States which are visited about once a year for a communion service. There are twenty Church edifices and ten parsonages. A Magyar Orphans' Home in Cleveland shelters seventy orphans, three aged women, and takes care of about fifty children in the day nursery.

Hitherto, the Board has aided twenty-five students studying for the ministry among their countrymen, thirteen candidates were ordained. At present, nine young men are pursuing their studies. Six men have been secured from Europe, of whom three had been ordained and three were theological students abroad, completing their studies here and were ordained by us.

Beside the activities of other Church bodies, principally the Presbyterian, Congregational, and Methodist, there are other organizations, national, civic, and nationalistic, which bestow great interest in social and economic betterment of the immigrant. The American people have become aroused to the conviction that the *welfare of the immigrant is a prime factor to the welfare of the nation.* I will mention just a few of the most representative organizations:

GENERAL ORGANIZATIONS.

1. The Committee for Immigrants in America. Under its auspices was held in Philadelphia, January, 1916, the "National Conference on Immigration and Americanization."

2. The North American Civic League for Immigrants.

3. The Division of Information in Immigration Bureau.

4. The United States Bureau of Education.

5. Travelers' Aid Society. At Railway stations giving assistance.

NATIONAL SOCIETIES.

1. Society for Italian Immigrants.
2. Polish National Alliance.
3. Armenian Colonial Association.
4. Hebrew Educational Society.
5. Rumanian Beneficial Society.
6. Slovak National Society.
7. Slovak Evangelical Union, for Lutherans only.
8. Bohemian Sokol.
9. Magyar Society.

RELIGIOUS INSTITUTIONS.

1. The Young Men's Christian Association.

2. The Schauffler Missionary Training School, Cleveland, Ohio, Congregational.

3. The Presbyterian Missionary Training School, Coraopolis, Pa.

4. McCrum Training School, Uniontown, Pa. (The above three institutions train young women of foreign parentage to work among their country people.)

5. The Slavic Department in Oberlin College, Ohio, Congregational.

6. German Theological School, Newark, N. J., Presbyterian. Special departments for Italian and Magyar students.

7. The American International College, Springfield, Mass.

8. The Home Missions Council, Committee on Immigrant Work, localizing its special operations to Ports of Entry.

9. The Practical Seminary, Springfield, Ill. Attended by Slovak students, Missouri Synod.

10. Allentown Preparatory School, Allentown, Pa. Special provision for students of foreign speech. General Council.

These co-operating agencies for the uplift of the immigrants are doing most beneficial service—religious, social, economic. The field is still largely unoccupied. The need for sympathetic assistance is twofold, both for the welfare of the immigrant, and for the safeguarding of the stability of our country. This is no idle statement in view of the fact that in thirteen States of the Union the foreign born population outnumbers the native born. In sixteen more States the foreign born population constitutes from one-half to one-fourth of the total population.

As the horizon of our vision enlarges, and the needs and possibilities of the immigrants become more clearly defined, then must we be moved with the Christ-like spirit—"The harvest truly is plenteous but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

—

Thirteenth Week After Trinity.

Sept. 17, 1916

THE MOST DANGEROUS PRAYER

(Petition V)

Matt. 6:14-15; 18:21-35.

DAILY BIBLE READINGS.

Monday, September 11: Matt. 9:2-8.
Tuesday, September 12: Matt. 12:31-32.
Wednesday, September 13: Mark 2:1-12.
Thursday, September 14: Matt. 5:38-48.
Friday, September 15: Luke 6:27-29; 35-37.
Saturday, September 16: Eph. 4:25-32.

HINTS FOR LEADERS.

Hymns 232, 36. Psalm 91 (read responsively). Gloria Patri.

Prayer (let a few moments of silent prayer be followed by the offering of many sentence prayers and the chanting of "The Lord's Prayer").

Scripture Lesson: Matt. 18:21-35; 6:14-15 (read by the President of the Luther League). Hymn 228.

Remarks by the leader ("Without life and spirit in the leader the meeting fails of pointedness. Aim at a mark and hit it. To do this the leader cannot wait for the inspiration of the meeting).

Special Music. Roll call of members responded to by scripture verses or prayer.

An explanation by the Pastor of the "Fifth Petition of the Lord's Prayer."

Offering: offertory, announcements. Hymn 27. League Benediction (Psalm 19:14 suggested).

Closing prayer and Benediction by Pastor.

Recitations:

"Father in heaven, who lovest all
Oh, help Thy children when they call
That they may build from age to age
An undefiled heritage.
Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun."

"Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day
And left my work but just begun;
So clear I see that I have hurt
The souls I might have helped to save.
That I have slothful been inert,
Deaf to the calls thy leaders gave."

(Topic reviewed by Rev. Paul W. Koller.)

Our lesson for this week seems to bear a strange title. It would seem that no true prayer could be in any way dangerous. Prayer is such a blessed thing and so important to us in all the relations of life, that we have never thought of any element of danger being connected with it. A moments careful thought, however, will show us that there may be praying which will do us more harm than good. The Pharisee who prayed in the Temple, not only went down unjustified, but without question, was more self righteous than ever. In this fifth petition of the Lord's prayer we pray and name a condition to God, and if we pray it thoughtlessly or make no effort to meet it, there is danger truly for us.

I. *The Need of Forgiveness.*

The danger of which I have been speak-

ing lies not only in the harm to our characters, but is the great danger of being unforgiven of God. There are many serious things in life, but the most serious of all things, that we can conceive, is not to have God's forgiveness. We are all sinners and in need of forgiveness. This is not a very popular theme in this modern day. Men and women would sooner have the minister talk of the nobility of man and the beauty of the world in which we live. Such themes are much more attractive, and have their place in Christian teaching and preaching. Sin and its terrible effect upon human lives is a great sad fact, however, and cannot be ignored. Unless we are forgiven, we will be lost and shut out from the joys of the life that is eternal. Most of us, perhaps, are not great and terrible sinners in the sense that we have committed crimes which stand out in the right of men and God, but all of us have broken God's great laws and have the spirit of evil in our hearts. We need to be forgiven and have the gift of grace for the living of the new and higher life.

II. *The Ground of Forgiveness.*

Some have imagined, from the peculiar wording of this fifth petition, that they are foreign because they have the spirit of forgiveness toward their fellowmen. This may become an element of danger in this prayer to those who use it with this wrong conception. We are not to put our trust in any such unstable reason as that. The ground of forgiveness is not in us, but because of the atoning sacrifice of our blessed Savior Jesus Christ. We are forgiven because Jesus Christ, the son of God, out of His infinite love for sinners, came to earth and died upon the cross for the sins of the world. If we are to be forgiven we must put our faith in our blessed Lord and plead His sacrifice as the ground of forgiveness. In this we have a certain hope, for it was that we might have a way of forgiveness that God sent His only begotton Son into the world.

How precious Jesus Christ should be to us who need forgiveness.

III. *The Condition.*

In our petition we say: "Forgive us our trespasses, as we forgive those who trespass against us."

This is not the ground of our forgiveness, but God seems to have made it a condition which we must meet. If we are not willing to forgive our fellow men, how can we expect God to forgive us. In fact, until we have a forgiving spirit we are not ready for God's forgiveness.

Alas, how Christians fail in this great condition. We meet all the requirements of Christian duty as it pertains to the Church and its services, and yet often we fail just here. Our hearts are hard and bitter against those who have done us some wrong or hurt us in some way. This is not right and God will not forgive us until we forgive. It is not easy, but it is absolutely necessary if we hope to live eternally in God's great home of love.

QUESTIONS.

1. In what way do you think this may be a dangerous prayer?
2. Just what is forgiveness?
3. Does the best man in the world need to be forgiven?
4. When we forgive those who wrong us, what must we do?
5. Are we to forgive even if forgiveness is not asked?
6. Why should God forgive us?

BOOK REVIEW

SUNDAY THE WORLD'S REST DAY, edited by a committee of seven appointed by the Congress, published for The New York Sabbath Committee, 31 Bible House, New York City, by Doubleday, Page & Co. 640 pages, 85 portraits, and illustrations and copious indexes, price, $1.50.

This book is the illustrated story of the Fourteenth International Lord's Day Congress held in Oakland, California, July 27th to August 1st, 1915, during the Panama-Pacific Exposition. The editors are Duncan J. McMillan, Alexander Jackson, E. Francis Hyde, Wm. M. Rochester, Geo. U. Wenner, Wm. S. Hubbell, Harry L. Bowlby. These pages and addresses are the fruits of earnest thought, diligent research and varied experience. The authors are among the most eminent men and women of America and Europe. The various types of religious faith are represented,—Hebrew, Roman Catholic, Greek Catholic and the leading denominations of the Protestant Church. The writers are of twenty-four different occupations and spheres of life: Actors, agriculturists, butchers, clergymen, economists, editors, educators, financiers, florists, journalists, laborers, lawyers, manufacturers, miners, missionaries, physicians, scientists, socialists, soldiers, statesmen, tradesmen, traffic managers, railroad superintendents, ranchmen and the theologians.

Dr. Remensnyder, of our own Church, read a paper on Foundations of the Sabbath in Social Relations. The Rev. Dr. Wenner read a paper on Holiday or Holy Day, and also presided over the session devoted to the consideration of Foes of Sunday Rest.

The Junior Luther League

BY THE REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

Our Sphere of Service

When we think of the Lutheran Church in this country and Canada, we can justly feel proud of what God has permitted us, as a Church, to do in this Western world. But the end is not yet. The Church is growing. There are vast fields as yet unoccupied and what the future will be only God knows. However, we must look at the present and see the things which are to be seen. What are they? Hundreds of boys and girls attending our Sunday Schools who are not organized in Leagues. The sphere of service, of special, effective service, among these fine growing lives is almost unlimited. Why not enter it more zealously? It is one thing to look upon it and say—What a fine opportunity! But if we say and do not, ours is the responsibility—yes, the blame.

But you say—there is no leader, we do not know what to do, etc. *Something* can be done, and if the REVIEW is read, surely some suggestive hints are given which will start the mind to work. The first requisite, however, is zeal and an earnest purpose to serve the Church in this way. If you like boys and girls and then can see how you can be of great use in helping them from going wrong—and many of our S. S. boys are not as good as they seem, they have their severe temptations and many succumb—you will readily go to the rescue and help the boys spiritually, morally and be a great factor in keeping them in the Church. Many will be confirmed and the joy of seeing them grow in grace will be boundless. Yes, the sphere of our work is wide, while the work itself is only beginning. Many State conventions report Junior work, but compared with the work that can be done it is small indeed. But there is hope. Out of small things, great issues come. Let us see, feel, and then go to work. The results are worth while.

Wanted

Such a heading as this is often seen in the newspapers and in the windows of shops. The call is for various kinds of service; from errand boy up to the large salaried professional man. The League, figuratively speaking, has such a sign on display. It is for *men* to lead our boys and *women* to lead our girls.

Wanted—men, yes, real, red-blooded, Christian men of our Churches to take hold of our Boys' Leagues, guide them, give the boys that personal touch so much needed, and plan things of interest for them and for the Church.

Wanted—women, active, noble women to meet our girls, plan for them, give them those life influences which will help, direct and keep them in the Church, producing out of them efficient Church workers.

This in brief is what is wanted. And it can be had; for we have men and women in our Churches, with time and talents at their disposal, who, if aroused, can do, and we are sure will do, a great work for our beloved Zion. Let more of us bestir ourselves and get to work among the youth of our Church.

Topics for September

September 3—"Paul and the Ship's Company Land at Melita." Acts 27:37-28:1-2.
September 10—Missionary program. Suggested Topic—"The Congregation and the Missionary Spirit."
September 17—"Paul Works Miracles in Melita." Acts 28:3-10.
September 24—"Paul Reaches Rome." Acts 28:11-16.

Topics for October

October 1—"Paul Defends Himself and Preaches Christ. Acts 28:17-23.
October 8—Missionary program. Suggested Topic—"The Luther League and Missionary Zeal."
October 15—"Some Believe; Others Disbelieve." Acts 28:24-31.
October 22—"The Man Paul. (General Review of Paul's Life.)
October 29—"The Restored Word and Its Influence." (Reformation Day program.)

SEPTEMBER 3.

PAUL AND THE SHIP'S COMPANY LAND AT MELITA.

By Jane M. Truxal.

Review—After Paul had asked to be tried before Cæsar, he was delivered to a man named Julius, a centurion of Cæsar's band, and they, with other prisoners, and some passengers, among them Luke (who wrote the Book of Acts), at once entered a ship and set sail for Rome. They sailed for many days, and the wind drove the vessel to and fro. Paul urged the officers of the ship to stay for the winter at the Island of Crete because it was dangerous to sail the sea in winter time, but the centurion and the master of the ship thought they could proceed with safety, and so they left Crete and started on their journey to Rome, but soon a great tempest arose and the ship was tossed about on the great waves. Finally on the fourteenth day after the storm had begun the sailors were about to take the boat and flee from the ship. All on board had been fasting during all that time. Paul learned of the sailors' plan, and he spoke to them, and urged them to eat food and take courage, because, he said, God would take care of them. He himself took

bread and gave thanks, and ate, and then they all became more cheerful and ate, too.

The Lesson Story—The number of people aboard the ship was 276. After the sailors had eaten, they lightened the ship by casting out the freight, which was wheat, and in the morning they saw a creek running into the shore, and they thought they could run the ship in there. They at once took up the anchors and tried to reach the shore, but the water was too shallow, and the ship ran aground and stuck fast, and the back part of the ship was broken by the great waves beating upon it.

Then the soldiers thought they would kill all the prisoners, lest they should escape, but the centurion, who wanted to save Paul, kept them from it, and told all who could swim to cast themselves out into the sea and get to land. Those who could not swim took boards and broken pieces of the ship and got ashore on them, so that all were saved. When they reached the short they found that they were on an island called Melita. The people of the island treated them very kindly and built a fire, so that they could dry their clothing and warm themselves, because it was raining, and they were cold.

Scripture References—Thanksgiving for food: Luke 24:30; Matt. 14:19; Mark 8:6; Rom. 14:6. Winter: Gen. 8:22; Titus 3:12; Amos 3:15. Fasting: Joel 1:14; Amos 2:12. Obedience: Heb. 5:8; Eph. 6:5-6. Tempest: Matt. 8:24-27.

Main Lesson—God always hears the prayers of his saints and delivers them.

Other Lessons—Barbarous heathen often exceed many professed Christians in their kindness to shipwrecked mariners.

We must never hastily judge the ruling of Providence.

Practical Thoughts—Like Paul, we should never miss an opportunity to witness for Christ. Christians should be cheerful and courageous even in the face of danger.

Blackboard Illustrations.

PAUL—
Prepared—prayed—preached.
Acts as one who "has set the Lord before him."
Unmoved, unshaken, unblamable.
Loyal, loving, leader.

SEPTEMBER 10.

By Rev. Arthur T. Michler.

Use regular League program. The Scripture reading can be Matt. 18:15-20, or several shorter ones can be used, as Matt. 18:23-27, 28-30, 31-34, 35. An original prayer can be offered and suitable hymns selected.

"THE CONGREGATION AND THE MISSIONARY SPIRIT."

The Congregation—What is the congregation? This question can properly be asked at the beginning of this Topic. We can answer by saying it is an organized gathering of those who believe and confess that Jesus Christ is the Saviour of the world and of those who personally accept Him. This is the work of the Holy Spirit. It is not the result of our own efforts. God has called us *through the Gospel* and we have answered His call. This gathering together of His people is the work of the Holy Spirit; for only He could so work in and among His people to produce such a working agency. The congregation then is "the communion of saints," that which has been gathered by the Spirit of God.

The Work of the Congregation.—We can now ask the question, What is the work of the congregation? In brief it is for two things. First, to build up the believing soul in the Kingdom of God. Second, to reach out among others who are indifferent and careless with the influence of the Gospel so that they will believe and confess that Jesus is their Lord and Saviour. Everything the congregation does is to contribute toward this end. Does this mean that it includes the boys and girls of our Sunday schools? By all means. The congregation's work is for both the young and old.

Especially should the young attend the services of the congregation and become members of it. The work of the League is to help the boys and girls of its membership to see clearly their relation to the congregation and encourage them to take an active part in its work. As Leaguers, it is not only our duty to attend the meetings of the League and the sessions of the Sunday school. We need the services of the congregation as well. Remember, Leaguers, that you have a work to do in the congregation; that it is twofold as stated above and that the League helps to train you for the best kind of service.

The Spirit of the Congregation—What now is the spirit of the congregation? In brief it is the spirit of seeking after others who are away from the Church. It is to be the spirit of Christ who came to seek and to save that which is lost.

It is true that our own souls need salvation. But it is also true that thousands of others, who are without, need salvation. The spirit of the congregation must be missionary if it is to be a true Church of Christ. We then, as Juniors, must catch this spirit early. We must work for our League. We must work for our school. We must work for our congregation. Are we doing it? If not, begin now.

Recitation—

GIVE GOD THE BEST.

God wants our best. He, in the far-off ages,
Once claimed the firstling of the flock, the finest of the wheat,
And still He asks His own, with gentlest pleading,
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The calls to grand achievement still increase.
The richest gifts for us on earth or in heaven above
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

The Result—What will be the result if we work and give God our best? Clearly an active

and spiritually-minded congregation. Pray for this and work to accomplish it. If your congregation fails to do this, the foreign, home and inner mission activities of our church will suffer. Your congregation is a base of supply. If it fails to do God's real work, the great work of Christ suffers throughout the world. Boys and girls, do what you can, but do it regularly, faithfully. Do the little things, attend your church services regularly, and live in the Spirit of Christ. This means, be a real boy and a real girl. You will be happiest in it and your own soul will grow nearer, nearer to Him.

The above can be used as several readings with comments by the leader. Ask questions on the topic and dwell upon three or four points so that they will stick. An original essay on "Christ and the Missionary Spirit" can be used in connection with this topic.

SEPTEMBER 17.

PAUL WORKS MIRACLES IN MELITA.

By Jane M. Truxal.

Review—The ship on which Paul and the other prisoners were being brought to Rome had a long and dangerous trip, for the winds were very contrary, and blew the ship from place to place, and it was finally wrecked just off the coast of Melita, by a great tempest which had arisen. However, it was so near the shore that all aboard were saved; some being able to swim to land, and some drifting ashore on pieces of timber. The people of the island of Melita received the refugees very kindly and built a fire that they might warm themselves.

The Lesson Story—Paul gathered a bundle of sticks to put on the fire, and just as he was about to place them on the fire a snake, called a viper, came out of the bundle and fastened itself on Paul's hand. As soon as the barbarian people of the island saw this they said among themselves: "This man, no doubt, was a murderer, who, though he has escaped from the sea, is now to be punished for his sin." Paul, however, shook the snake off into the fire, and felt no harm. They looked and thought he would have swollen or fallen down suddenly, but when no harm seemed to come to him they changed their minds and said he was a god.

Now the chief man of the island was named Publius, and he very kindly lodged Paul and his friends in his house for three days.

At that time Publius' father was very ill, and when Paul learned of it he went into his room and prayed and laid his hands on him and healed him.

When the news of this healing became known to the people many who had diseases came to Paul and were healed, and they were so grateful to the apostles, Paul and Luke, that they gave them many gifts when they departed from the island.

Scripture References—Kindness: Zech. 7:9; Matt. 5:42; Matt. 5:7. Rain: Prov. 25:23. Viper: Job 20:16. Miracles: Ps. 78:12; Luke 23:8. Fever: Deut. 28:22. Liberality: I Tim. 6:18; Heb. 13:16.

Main Lesson—Christians should never be taken unawares or unprepared. Like Paul, we should set the Lord always before us "because He is at my right hand, I shall not be moved."

Other Lessons—There is danger in thinking uncharitably of the distressed or too honorably of the prosperous.

It is God's will—not idols or charms—that can make our attempts successful.

If we sincerely aim at honoring God, He will procure sufficient honor, comfort and kindness for us, go where we will.

Practical Thoughts—Paul was ready to go to death; ready to cheer the sailors; ready to pick up sticks to build the fire; ready to heal the sick; ready to do God's will in all things. Let us, too, be ready.

Blackboard Illustration.

PAUL the PERSECUTOR becomes the
APOSTLE to the Gentiles
UNAFRAID to be the
LORD'S WITNESS.

SEPTEMBER 24.

PAUL REACHES ROME.

By Jane M. Truxal.

Review—Paul, with several hundred other people, was shipwrecked on the Island of Melita, while on his way to Rome, and was obliged to stay there for some time. While he was there he worked many miracles; the first was when he shook the poisonous snake off his arm into the fire and was unharmed. After that he healed the father of Publius, the chief man of the island (in whose house he, Paul, was staying at the time). When the people heard of this wonderful cure they brought many sick people to Paul to be cured, and showed their gratitude by giving Paul many presents.

The Lesson Story—After staying on the Island of Melita for three months, Paul and his companions departed in a ship of Alexandria, which had wintered at this island. They landed at Syracuse and stayed there three days. From there they sailed north to Rhegium, and the next day they landed at Puteoli, where they found brethren, who asked them to stay with them for seven days. They then went on toward Rome. The brethren at Rome, hearing they were coming, went as far as the Appii-forum and the Three Taverns to meet them, and when Paul saw these brethren he thanked God and took courage.

When the company of prisoners arrived in Rome they were all delivered to the Captain of the Guard except Paul, and he was permitted to live in a house by himself, with a soldier that kept him.

Scripture References — Thankfulness: Ps. 30:4; Ps. 50:14; Rom. 1:8. Brethren: Matt. 23:8; James 2:8; Mal. 2:10. Love of Man for Man: I John 4:7; Rom. 5:7. Seven Days: Acts 21:4. Courage: Deut. 31:7.

Main Lesson—God's plans never fail. He delivered Paul from his enemies, saved him from death by drowning, and from the viper's sting, and led him safe to Rome.

Other Lessons—Christians, by kind attention, may encourage, or by neglect or rudeness, discourage, one another. All should love one another even as Christ loved the church.

Christians should live so that the world must say, "Behold how these Christians love one another."

Blackboard Illustration.

Draw a map, showing Paul's journey from Cæsarea to Cyprus, from Cyprus to Crete, from Crete to Melita, from Melita to Syracuse, to Rhegium, and thence to Rome.

Questions—What was the Appii-forum, and where was it? What was "The Three Taverns" and where?

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
Edited by E. F. EILERT
WITH
W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
A. T. MICHLER, Philadelphia, Pa.
J. M. REYNOLDS, Valatie, N. Y.
AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America

SUBSCRIPTION, 50 CENTS A YEAR
Club Terms on Application

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to
Luther League Review
Publication Office, 318-326 West Thirty-ninth street, New York.

Entered at the N. Y. Post Office as Second Class Matter.

Editorial

The organization into which we would gather our young people and in which we would train them must not lose motion. There must be gathered an idea of its objects—its spirit, its aim and its purpose. In an organization of young people there must be—"GO." There must be motion both to win and hold the young people. The organization, therefore, should be adapted to the work to be done.

A positive requisite of an organization is the means for perpetuating itself. Apply this principle to the Luther League, and two forms of activity are discovered—increasing the membership and educating the recruits. The League must have within it the power to attract young people to its ranks and then it must have the means of holding them and of informing them. The power of attraction lies in the interest taken by each one already a member. The means of educating the recruits is provided in the Topics, the Reading Course and the Review. If these helps are rightly used, it need not lose members once gained. The organization will continue, grow, and accomplish its purpose.

The principles of the organization must be strictly to secure the benefit desired. Failure to do this is certain to result in lost or wasted effort. Cooperation and federation are the economic and governmental principles of the League.

The Luther League has organized an effective active force in the Church. This force has expressed itself in many forms and operated in many directions. The League has planted seeds which have borne fruit in practically all of the missionary and charitable activities of the Church. The League has also diffused among its members a wider knowledge of the Church, her faith, history and needs. The League has deepened the religious consciousness of its members.

Differing from many so-called religious societies, the Luther League does not pretend to be a separate or independent organization, but does its work under the great charter which clothes the Church with divine authority and power; the League does not claim an existence distinct from that of the Church, but is a part of the Church. As our Church recognizes only the Word of God and the Sacraments as means of grace, and as the League, as an organization, has nothing to do with administering the Sacraments, we are confined in our work practically to the dissemination of the Truth as it is found in God's Holy Book.

As the Luther League is composed of societies from all Lutheran Churches, irrespective of synodical lines, its chief work must be local. Its influence has spread throughout our whole land, Canada, and even to foreign lands, harmonizing the different branches of our Church. Notwithstanding this widespread influence, its chief work is in the local congregation.

The local League has a life of its own. In the local congregation is the best and most effective field for the Luther League, namely, the task of keeping our Lutheran youth loyal after confirmation. Let the

catechumen step from the catechetical class to the Luther League. The instruction received heretofore goes right on developing knowledge of the different doctrines and usages of our Church. While the confirmation vows are fresh in the youthful mind the Luther League must gather in the confirmant and train him for active, faithful, Christian service. All the Luther Leaguers ought to be more wide-awake concerning this great home field and opportunity.

—♣—

Local adaptability is a very important question in League work. By this term we mean adapting local ability to local Leagues. In the first place, no two locations have exactly the same needs, nor is there in any two localities the same degree of talent to meet these needs. Then again, the needs of every locality change with the passing of time. These are times which must be remembered. After the organization is effected comes the question of executing the work for which organization is designed. Here is where local adaptability has its application. It is essenital that we know the peculiar conditions which surround the congregation, and that we frame and equip the League to meet those conditions.

—♣—

In its local application the League vindicates its existence. Its first important work appears as the supplement to catechization and confirmation. "Let the young people attend the church," it is said by some; "that is enough." The young people are not satisfied with this disposal of their case. They must have something which engages them pleasantly and profitably in which they can take an active part.

—♣—

The question naturally arises, "What work can the local League do?" We might answer in a general way, "All kinds of Church work," for let us remember that all organizations of the congregation are nothing more than a part of the congregation at work. There should be no organization connected with a Lutheran church that is independent of the church. All should be under the supervision of pastor and Church Council of the congregation.

—♣—

Provisions have been made for special religious work in many societies in the use of the Luther League Topics. The missionary spirit has also been particularly active among the young people, and numerous instances could be mentioned where societies are supporting the cause of missions. Certainly no better evidence of sincerity in the work could be given them than this willingness to aid in missionary work. Earnest efforts have been made to keep the newly confirmed in the Church, and with good results. There has been a better attendance of young people at the church services, and the pastors have been aided in their work in many instances by the members of these societies. These are only some of the benefits that have accrued from the organization of Luther Leagues. Advised and encouraged by their brethren of the same faith, they have taken hold with more determination, and have at last realized what a large field of usefulness lies before them.

—♣—

The work of "Inner Missions," as carried on in the Lutheran countries of Europe, is only beginning to be appreciated in America. Christian work of every phase for the less fortunate is a possibility of vast moment. Cannot our Leagues see that here is a chance to do large things for the Church? The poor, the neglected, the down-trodden, the "submerged tenth," the aged, orphan, blind, deaf and dumb—for all classes of the unfortunate, there are opportunities almost unlimited. The Luther League, the Church organized for work, should enter in and possess the land. The Luther League is an unselfish organization. All its hopes, aims, aspirations are for the Church. And why not? For what faith can be more true to the New Testament teaching of justification by faith alone? And what church can point to such leaders as Luther, Melanchthon, Francke, Fliedner, Muhlenberg, and the scores of missionaries whose remains now sanctify heathen lands? And what, next to the Bible itself, can inspire our young people to noble actions as the studying of the lives of men who have fought the world, the flesh and the devil, and have risen above trials and temptations through the aid of the Cross? May God crown the efforts of all our young people with true success, may we all be loyal to the Church, faithful to the principles of the Luther League and do what our hands find to do with all our might as unto the Lord.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK.

—On July 9 the cornerstone of the new St. Mark's Church (Missouri Synod) was laid in the presence of a very large congregation. The congregation is advantageously located in the upper part of Greater New York, the result of five years of missionary effort.

CHICAGO.

—Rev. T. F. Dornblaser, D. D., has resigned the pastorate of Grace Church to accept a chaplaincy in the army. Dr. Dornblaser is a veteran of the Civil War and carries in his body a bullet received in the battle of Nashville.

BALTIMORE.

—The Inner Mission Society, Rev. F. W. Meyer, superintendent, has begun a campaign for a thousand new members. The new project contemplated is a hospice for young women.

DETROIT.

—The Slovak Lutheran Church, in this city, is making an effort to raise sufficient funds to erect a new church building.

MINNEAPOLIS.

—Messiah English Church, Rev. Samuel Miller, pastor, has adopted plans for a new $30,000 church. It will seat, when Sunday school auditorium is added, about 900 persons. The style of architecture is English Gothic and the material brick.

GENERAL.

—Rev. C. Brown Cox, Burlington, N. C., has accepted the presidency of Marion College, Marion, Va. Rev. Henderson N. Miller, Ph. D., resigned as president of the college in order to accept a call to Wytheville, Va.

—The Church of the Atonement, Asbury Park, N. J., Rev. Walter H. Grunow, pastor, is constructing a new church building of sufficient capacity for the local congregation not only, but also to accommodate Lutheran Church organizations generally that may hold meetings at this summer resort.

—Rev. Dr. S. E. Greenawalt has resigned the pastorate of the Fourth Church, Springfield, Ohio, to accept the call of Wittenberg College to the chair of English Bible and comparative religions.

—The wife and children of the late P. H. Glatfelter, of Spring Grove, Pa., have added to their former large gifts to Pennsylvania College the sum of $6,000 toward the completion of the new $50,000 Gettysburg Academy Building, which is now under construction and which will be ready for occupancy at the opening of college next September.

EACH TASK AN OPPORTUNITY

Every task you have to do is an opportunity. Through it you are given a chance to do your best, to prove your powers, to lift what may be a very common duty to a higher plane. Don't tell yourself that no one will know whether you have done well or ill. Possibly not, as far as that particular task goes, but each one of us carries about with him a record of the way he does his work. The one who puts his best effort into all he has to do walks and talks differently from the half-hearted, careless worker. Every duty is an opportunity to make yourself a little nearer what you want to be, and to stamp upon yourself the unmistakable imprint of competency and trustworthiness.

Memorial Windows

Ornamental Leaded Glass

All Brass Work for the Church

Colgate Art Glass Company

316 West 13th Street New York

Estab. 1840.

FLEISCHMANN'S

COMPRESSED YEAST

HAS NO EQUAL

PULPIT GOWNS

CHOIR VESTMENTS

CLERICAL CLOTHING

Suits to measure from $20

Embroidered Altar Hangings

COX SONS & VINING 72 Madison Ave. NEW YORK

EST. 1877

R. Geissler, Inc.

Church Furnishings, *in all materials.*

ALTARS, PULPITS, LECTERNS, FONTS, FABRICS, EMBROIDERIES.

MEMORIAL TABLETS, STAINED GLASS WINDOWS.

56 WEST 8TH ST. NEW YORK.

THE PRIZE WINNER.
UPHELD BY QUALITY

STIEFF PIANOS

Quality is built in every section of this remarkable piano. Also pianos of other makes to suit the most economical. Convenient terms. Write for illustrated catalogue and book of suggestion.

CHARLES M. STIEFF,
9 N. Liberty Street, BALTIMORE, Md.

Pennsylvania College

is located on the great Battlefield of Gettysburg, the best preserved battlefield in the world. Enlarged faculty, new departments, increased equipment. Eleven college courses leading to a bachelor's degree are given in Ancient and Modern Languages, Mathematics, Science Courses, Finance and Commerce, Civil, Mechanical, Electrical and Municipal (Sanitary) Engineering. The only Lutheran College in America offering all of last five courses. High class faculty and splendid educational equipment. Good buildings, including recitation halls, dormitories, laboratories, chapel and gymnasium. High moral tone and good social advantages. Strong college Y. M. C. A. and well trained musical clubs. Student government and honor system. HIGHEST GRADE CHRISTIAN COLLEGE EDUCATION AT VERY LOW COST. For new catalog and beautiful book of views, free, address

PRESIDENT W. A. GRANVILLE, PH.D., LL.D.,
GETTYSBURG, PA.

Muhlenberg College

ALLENTOWN, PA.

Opens on the second Thursday in September in new and modern buildings.

It offers a Classical and a Scientific Course. The charges are moderate and the accommodations superior.

The Academic Department will be continued at Fourth and Walnut Streets under improved conditions, and prepares for any College, for Teaching and Business.

Send for free catalogue.

Rev. John A. W. Haas, D.D., President

Frank G. Sigman
Principal of the Academic Department.

MENEELY BELL CO.
TROY, N. Y.
and
177 Broadway, N.Y.C.
BELLS

Luther League Supplies

Luther League Topics

"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly as a 32-page Pamphlet in Dec., March, June and Sept

Each quarterly number ready on the 15th of the month preceding.

100 copies 1 year....	$7.00	100 copies 1 quarter.	$2.50
75 copies 1 year....	6.00	75 copies 1 quarter.	2.00
50 copies 1 year....	4.00	50 copies 1 quarter.	1.50
25 copies 1 year....	2.00	25 copies 1 quarter.	.75

One copy 1 year.....10 cents

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

First Course

1. Lutheran Manual, Remensnyder 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke, Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

Third Course

1. Conversion of India, George Smith 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

Fourth Course

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

The books of the four Reading Courses are furnished on the installment plan, $2.00 with order, accompanied by good reference, and on payment of $1.50 per month for 11 months.

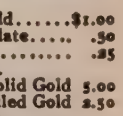
Luther League Hymnal

A Book with Lutheran Music, for Lutheran Young People's Societies

Contains 250 well selected hymns set to bright, singable music, and the Opening and Closing Services for League meetings. The Hymnal has been adopted by State, Local and Individual Leagues and Societies in every part of our country. The hymns and tunes are among the best to be had.

Bound in Cloth, with music, (postpaid,) - 60 cents
" " words only, " - 20 cents

Luther League Badge



Every Lutheran and Luther Leaguer should wear this badge. It is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms, and is full of meaning.

PRICES.

Clasp Pin, Stick Pin or Button,		Solid Gold.....	$1.00
"	"	Rolled Plate.....	.50
"	"	Gilt	.25

With Hanger, 50 cents extra.

Watch Charms, with Emblems both sides,	Solid Gold	5.00
" " " "	Rolled Gold	2.50

Maltese Cross or Star Shape.

Cash must inevitably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
318-326 W. 39th St., New York City.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

President, E. AUGUSTUS MILLER, Esq., 714 Commonwealth Bldg., Philadelphia, Pa.

Gen. Sec., REV. LUTHER M. KUHNS, 440 Paxton Block, Omaha, Neb.

Asst. Gen. Sec., HARRY HODGES, P. O. Box 2027, Philadelphia, Pa.

Treasurer, P. WALTER BANKER, 126 Wyoming Street, Wilkes-Barre, Pa.

Stat. Sec., PAUL B. MATTICE, Middleburg, N. Y.

Lit. Sec., REV. C. J. ROCKEY, 314 James Avenue, Minneapolis, Minn.

Topic Sec., REV. G. H. SCHNUR, P. O. Box 407, Zelienople, Pa.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

WILLIAM C. STOEVER, Lit.D. (chairman), 727 Walnut Street, Philadelphia, Pa.
E. F. EILERT, New York, N. Y.
JAMES M. REYNOLDS, Valatie, N. Y.
I. SEARLES RUNYON, New York, N. Y.
REV. E. A. TRABERT, Lima, Ohio.
REV. M. J. BIEBER, Toronto, Can.
C. T. A. ANDERSON, Chicago, Ill.
REV. G. F. GEHR, Wilkinsburg, Pa.
J. A. NELSON, Chicago, Ill.
LEWES LARSON, Sioux Falls, S. Dak.

All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

Finance Committee

P. WALTER BANKER (chairman), 126 Wyoming St., Wilkes-Barre, Pa.
C. T. A. ANDERSON, Chicago, Ill.
J. M. REYNOLDS, Valatie, N. Y.
CHAS. MATHES, Mansfield, Ohio.
CHAS. L. TRABERT, Berkeley, Cal.
CARL M. DISTLER, Esq., Baltimore, Md.

Publication Committee

E. F. EILERT (chairman), 318-326 W. 39th St. N. Y. City.
WM. C. STOEVER, Lit. D., Philadelphia, Pa.
H. G. DEININGER, Philadelphia, Pa.
F. H. WEFER, New York, N. Y.
H. D. BRANDES, New York, N. Y.

Literature Committee

I. SEARLES RUNYON (chairman), 502 W. 186th St., New York, N. Y.
REV. C. J. ROCKEY, Minneapolis, Minn.
REV. W. L. HUNTON, Ph. D., Philadelphia, Pa.
MRS. IVA L. BALTZLY, Ph. D., Omaha, Neb.
MISS MARIE STEIB, Baltimore, Md.

Junior Work Committee

REV. A. T. MICHLER (chairman), 4834 Cedar Ave., Philadelphia, Pa.
REV. J. M. GUSS, Philadelphia, Pa.
CHARLES FUHR, Pittsburgh, Pa.
MISS ANNA LANDIS, Penns Station, Pa.
REV. E. A. TRABERT, Brooklyn, N. Y.

Luther League Topics Committee

REV. P. W. KOLLER (chairman), 241 Park Ave. (west), Mansfield, Ohio.
REV. G. H. SCHNUR, Zelienople, Pa.
REV. J. H. WORTH, Pittsburgh, Pa.
REV. H. E. CLARE, Wilkinsburg, Pa.
REV. G. F. GEHR, Wilkinsburg, Pa.
REV. O. GLESNE, Aberdeen, S. D.

STATE LEAGUES

LUTHER LEAGUE OF NEW YORK STATE—
Pres., LOUIS A. WILKE, 169 Keil St., N. Tonawanda.
Sec., J. HOWARD HAHN, 410 Hudson Ave., Albany.
Treas., OSCAR ROTHE, 1110 Park St., Syracuse.

LUTHER LEAGUE OF PENNSYLVANIA.
Pres., CHARLES W. FUHR, 333 S. Lang Ave., Pittsburgh.
Sec., JANE M. TRUXAL, 206 Westminster St., Greensburg
Treas., M. HALLER FREY, 927 S. Queen St., York.

LUTHER LEAGUE OF NEW JERSEY—
Pres., REV. C. T. MACDANIEL, 204 Tenth St., Hoboken.
Sec., MRS. N. P. STEINHAESUR, 413 Lake Ave., Asbury Park.
Treas., CAROLENA NOLDE, P. O. Box 249, Riverside.

LUTHER LEAGUE OF ILLINOIS—
Pres., AUGUST N. BRISSMAN, 837 19th Ave., Moline.
Sec., ELIZABETH SODERHOLM, Holy Trinity, Chicago.
Treas., C. C. EISEMAN, 7342 Langley Ave., Chicago.

LUTHER LEAGUE OF OHIO—
Pres., O. C. ROHDE, 628 Fernwood Ave., Toledo.
Sec., MARION CAINES, 441 Western Ave., Toledo.
Treas., C. E. MATTHES, Mansfield.

LUTHER LEAGUE OF WISCONSIN—
Pres., GEORGE W. RAPPS, 2312 Chestnut St., Milwaukee.
Sec., NORMAN ANDERSON, 18 Jefferson St., Oshkosh.
Treas., JENNIE OUTMANS, 629 S. 7th St., La Crosse.

LUTHER LEAGUE OF INDIANA—
Pres., HON. O. C. C. FETTA, Indianapolis.
Sec., MABEL MAYNE, Camden.
Treas., W. F. RENZ, 3416 Webster St., Fort Wayne.

LUTHER LEAGUE OF IOWA—
Pres., HENRY ANDERSEN, Des Moines.
Sec., MISS CORA B. JOHNSON, Ames.
Treas., MISS BESSIE WINDERS, Burlington.

LUTHER LEAGUE OF SOUTH DAKOTA—
Pres., LEWIS LARSON, 220 Paulton Bldg., Sioux Falls.
Sec., HENRY W. STELLNER, Aberdeen.
Treas., MISS MABEL O. JOHNSON, Brookings.

LUTHER LEAGUE OF MINNESOTA—
Pres., REV. C. J. ROCKEY, 314 James Ave., Minneapolis.
Sec., SERAPHA PETERSON, No. St. Paul.
Treas., A. F. OLSON, Duluth.

LUTHER LEAGUE OF CONNECTICUT—
Pres., WILLIAM JENTE, 97 Bristol St., New Haven.
Sec., CLARA A. SUCHER, 186 Gilbert Ave., New Haven
Treas., WILLIAM SCHAEFER, Middletown.

LUTHER LEAGUE OF OREGON-WASHINGTON—
Pres., W. S. T. DERR, Vancouver, Wash.
Sec., ELSA WEISSMILLER, Seattle, Wash.
Treas., ESTHER LARSON, 361 31st St., Astoria, Ore.

LUTHER LEAGUE OF NEBRASKA—
Pres., REV. F. C. SCHULDT, 317 E. Fourth St., Fremont.
Sec., MISS ELISABETH TOEDTER, 804 S. Burlington Ave., Hastings.
Treas., JACOB GEHRIG, Benson.

LUTHER LEAGUE OF KANSAS—
Pres., FRED G. NICHOLAS, 409 Exchange, Emporia.
Sec., EVAN TONSING, Atchison.
Treas., FRED J. BEIL, Atchison.

LUTHER LEAGUE OF CANADA—
Pres., E. B. WESTCOTT, Trinity, Hamilton.
Sec., LAURA VOLLMER, St. Paul's, Galt.
Treas., H. SHENNETT, Morrisburg.

District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
Pres., F. W. LEONHARDT, 1009 D. St., N. E., Washington.
Sec., G. R. HUTTEL, 94 Rhode Island Ave., N. W., Washington.
Treas., G. H. GODRON, 4608 Georgia Ave., N. W., Washington.

LUTHER LEAGUE OF CENTRAL CALIFORNIA—
Pres., CHAS. L. TRABERT, 2736 Elmwood Ave., Berkeley.
Sec., REV. J. E. HOICK, 180 E. Julian St., San Jose.
Treas., MYRON HESTORFF, 337 Salinas St., Salinas.

LUTHER LEAGUE OF BALTIMORE—
Pres., CARL M. DISTLER, ESQ., 2905 N. Calvert St., Baltimore.
Sec., LOUISE W. QUENSEN, 2229½ W. Pratt St., Baltimore.
Treas., HARRY GOEDEKE, 21 W. Saratoga St., Baltimore.

NEW YORK

RHINEBECK DISTRICT.

—The young people of St. John's Church, Poughkeepsie, Rev. J. Frederick Bermon, pastor, have recently organized a Luther League.

ALBANY AND SUSQUEHANNA DISTRICT.

—The Luther League at Argusville has just undergone a partial reorganization, adopting a constitution on lines of the model suggested by the Luther League of America and otherwise improving its plans and methods.

BUFFALO DISTRICT.

—On June 20 a Junior Luther League was organized in Grace Church, North Tonawanda. It now has nineteen members and is looking forward to doing effective work for the congregation and the church at large. The superintendent is Mrs. P. G. Krutzky, and the officers are: President, Raymond Fick; vice-president, Ralph Snell; secretary, Alice Fick, and treasurer, Margaret Schiethier.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its twenty-third annual convention Friday and Saturday, August 11 and 12, at Thiel College, Greenville, Pa. The convention theme will be, "The Luther League Accomplishing Its Objectives," and will be divided as follows: Inspirational, educational, social, spiritual, service and junior work. Detailed information can be had from the chairman of the committee on statistics, credentials and registration, Francis C. Leupold, 624 North Fifty-seventh street, Philadelphia, Pa.

BERKS DISTRICT.

—The Berks District Luther League held its forty-fifth semi-annual convention at Gouglersville, July 13. The morning session was devoted mainly to the hearing of reports of committees and officers. The membership has increased considerably, although the present convention was not so largely attended. There are twenty locals, with several junior organizations. The contributions for local expenses were $567.45; for benevolent objects, $214.46. In the afternoon various subjects were discussed: Preparation for the 400th Anniversary; The Distinctive Sphere of the Luther League in the Church; Why Be a Luther League Member? Some matters of local interest were likewise considered: The question of the entertainment of the members at the convention; the advisability of inviting the State League to hold its 1917 meeting in Reading. Notwithstanding the rain, there was a good audience in the evening, when an address on "The Influence of Luther Outside of the Lutheran Church," was delivered by Raymond Ammerell.

MARYLAND

—A young people's society has been organized in the First English Church, Govans, Rev. N. G. Phillipy, pastor. This new society promptly takes up the study of League literature, including the Topics.

ILLINOIS

CHICAGO DISTRICT.

—The June delegates' meeting of the Chicago District League was held at St. James' Church, on Monday evening, June 19. Twenty-seven Leagues were represented. The vice-presidents made encouraging reports; the concert committee made its final report, showing that the League made a net profit on the concert of $62.70. Total receipts from concert tickets amounted to $88.70. Mr. Foss reported that the banquet had been a splendid success. Mr. Ryerson, in behalf of the athletic committee, made announcements regarding the second annual track meet, which is to take place on August 26, at Sears-Roebuck, Y. M. C. A. Field. The question of whether or not to continue serving refreshments to delegates' meetings was discussed. A vote showed that the majority of Leagues were in favor of refreshments. A committee to have charge of social affairs was elected, as follows: George Sommers, Hulda Miller, Clarence Anderson. The Luther League of the Church of Our Savior, Riverdale, was admitted into the Chicago District League. Announcements were made of the national convention. Mrs. Boedecker was appointed as official delegate from the Chicago District. Action was taken authorizing three concerts, one on each side of the city, the proceeds to go to the Chicago District League. The September meeting will be held on the South Side, at 110th and Michigan avenue. Members were urged to be on time.

—The second annual track and field meet of the Luther League of Chicago is to be held on Saturday, August 26, at 2 p. m. There are to be junior and senior events, also events for the ladies; good music and other forms of entertainment.

MISSOURI

—A Luther League of forty members has been organized in the First Church, Kansas City. This new League begins at once the study of the Topics.

—Rev. Ralph J. White has organized a Luther League among the young people of his church at New Amsterdam, Berbice, South America.

INDIANA

RICHMOND DISTRICT.

—July 23 a meeting was held in the Second English Lutheran Church, Richmond, Rev. C. Raymond Isley, pastor, at which the Richmond District Luther League was organized. This district will include Leagues at Portland, Muncie, Elwood, Alexandria, Anderson, Middletown, East Germantown, Lyons Station, Brookville and the three Leagues at Richmond. The State president, Oliver C. C. Fetta, presided at this convention. Rev. Fred Hanes, of East Germantown, delivered an address on "Lutheran Unity." At the evening session the State president spoke on Inner Missions, followed by the convention address by Rev. C. S. Bream, Mid-

Susquehanna University

Beautifully located on the West bank of the Susquehanna River, at Selinsgrove, Pa.

Strong faculty. Excellent buildings, with all modern conveniences.

The Academy—four years' preparatory course.

The College of Liberal Arts—leading to Bachelor degrees.

The Conservatory of Music—leading to Mus. B.

Special Teachers' Course during Spring and Summer terms.

The School of Business—diploma at graduation.

The School of Elocution, Oratory and Art.

For Catalog Address

CHARLES T. AIKENS, D.D., President

OR

W. T. HORTON, Registrar, Selingsgrove, Penna.

dlebury, on the "Gift of Youth." The next convention of the Richmond District will be held October 8 at East Germantown. The officers elected at the convention were: President, William D. Schrope, 1816 Main street, Anderson; vice-president, Rev. Fred Hanes, East Germantown; recording secretary, Miss Goldie Van Tress, Richmond; corresponding secretary, Miss Mabel Hartman, East Germantown; treasurer, Roman Sauers, Richmond.

The Luther League Topics

The Reformation Quadri-Centennial Year—1917

REV. G. H. SCHNUR, TOPICS SECRETARY.

WHAT a glorious privilege to be living and working in our dear Lutheran Church in this year of our Lord, 1917, just four hundred years after Luther's hammer resounded from the old Castle Church door!

Study the Luther League Topics well and make this the best year for your own League.

For twenty-two years THE LUTHER LEAGUE TOPICS has stood in its field unique and alone among the many contemporary periodicals in our Church, but none the less positively Biblical and Lutheran. We have taught Lutheran doctrines, we have recited Lutheran history, we have upheld Lutheran Missions.

The following are the general lines of thought which have been followed by the Biblical and doctrinal topics during the twenty-two years:

1895 "The Messianic King."
1896 "The Covenant People."
1897 "The Gospel in Old and New Testaments."
1898 "A Year of Bible Doctrines."
1899 and 1901 "The Life and Teachings of Our Saviour."
1900 "A Year of Bible Biography."
1902 "The Church: Doctrine, History, Missions."
1903-1907 First Course on the Catechism.
1908-1909 "The Twenty-One Articles of the Augsburg Confession."
1910 "Old Testament Books and History."
1911 "New Testament Books and Teachings."
1912-1917 Second Course on the Catechism.

As indicated above, we finish this year, the second five years' course based on the Small Catechism. The studies on the Lord's Prayer during 1916 have elicited universal praise. The series on the Means of Grace, Word and Sacraments, for 1917, promises to be just as interesting.

For this year the themes assigned may be analyzed as follows: Quadri-Centennial, 14; Doctrinal, 12; Missionary, 9; Festival, 6; Lenten-Devotional, 5; Practical, 4; Beneficence, 1; Sociological, 1; total, 52.

Dear fellow Luther Leaguers: let us study our Topics faithfully. For in this little quarterly periodical and the accompanying articles in the REVIEW, we find the key to the whole Luther League movement. Where our literature has been faithfully used, there, great and good things have been accomplished. And thus the Luther League has become a mighty force for good in our beloved Church.

Our best wishes and prayers for your success in God's Kingdom, is the 1917 greeting of one who has written and edited LUTHER LEAGUE TOPICS for twenty years.

Fraternally, GEORGE H. SCHUR,
Topics Secretary.

Luther League Topics for 1917

ADVENT, 1916.

FIRST QUARTER

I. Dec. 3. Festival. *Awake out of Sleep.* Rom. 13:11-14.
II. Dec. 10. Quadri-Centennial. *Burning Pope Leo's Bull.* Acts 20:28-31. (396th Anniversary)
III. Dec. 17. Doctrinal. *Unmerited Divine Favor: How We Get It.* Eph. 2:1-10.
Christmas Eve (24) Festival. *Christmas Brings Peace and Good Will.* Luke 2:8-14.
New Year's Eve (31) Quadri-Centennial. *Opening Old Wells.* Gen. 26:18-19.

EPIPHANY, 1917.

1. Jan. 7. Missionary—Foreign. *Our Lutheran Work In India.* Rom. 10:11-15.
II. Jan. 14. Missionary—Home. *When the Young Lutheran Leaves His Home Town.* Genesis 12:1-9.
III. Jan. 21. Missionary—Foreign. *Our Lutheran Work in Madagascar.* Acts 16:9-13.
IV. Jan. 28. Missionary—Home. *Church Extension, A Perennial Blessing.* I Kings 17:8-16.
Septuagesima. Feb. 4. Quadri-Centennial. *"Eine Feste Burg."* (390th Anniversary) Psalm 46.
Sexagesima. Feb. 11. Doctrinal. *The Word: Inerrant and Divine.* II Tim. 3:14-17.
Quinquagesima. Feb. 18. Quadri-Centennial. *Luther's Death.* (371st Anniversary) II Tim. 4:6-18.

LENT, 1917.

SECOND QUARTER

General Theme: "Lest We Forget."
1. Feb. 25. Devotional. *Keeping Our Lord's Last Will and Testament.* Matt. 26:26-29.
II. March 4. Devotional. *My Burden of Sin Was There.* (Gethsemane) Luke 22:39-46.
III. March 11. Devotional. *When Friend Turns Foe.* (Judas) Luke 22:47-48.
IV. March 18. Devotional. *Ashamed of Jesus.* (Peter) Mark 14:66-72.
V. March 25. Devotional. *Compromises of Cowardice.* (Pilate) John 18:33-40.
Palm Sunday. April 1. Festival. *If men refuse their lays, The stones will surely praise.* Luke 19:37-40.

EASTER AND PENTECOST, 1917.

Easter. April 8. Festival. *The Climax of Joy.* Luke 24:31-35.
I. April 15. Quadri-Centennial. *Luther at Worms.* (396th Anniversary) Jer. 1:15-19.
II. April 22. Missionary, Inner. *The Church's Care of the Sick* (Hospitals). Luke 9:1-6; John 5:2-9.

III. April 29. Doctrinal. *The Word: Living and Powerful.* Heb. 4:12; I Peter 1:22-25.
IV. May 6. Quadri-Centennial. *Luther in the Wartburg.* (396th Anniversary) Acts 23:12-35.
V. May 13. Missionary, Home. *What Are We Doing for the Jew?* Rom. 10:1-10.
Exaudi. May 20. Doctrinal. *What is a Sacrament?* Matt. 28:16-20 (R. V.) Mark 14:22-25.
Whitsunday. May 27. Festival. *The Spirit and Our Salvation.* John 14:15-21.

THE TRINITY SEASON, 1917.

THIRD QUARTER.

Trinity Day. June 3. Doctrinal. *Baptism: Why?* Acts 2:37-41; Titus 3:4-7.
I. June 10. Missionary, Biographical *Father Heyer (a. Guntur; b. Minnesota; c. Rajahmundry)* II Cor. 6:1-10.
II. June 17. Doctrinal. *Baptism: Who?* Matt. 28:19-20 (R. V.); Luke 18:15-17.
III. June 24. Doctrinal. *Baptism: How?* Isa. 44:3; 52:15; Ezek. 36:25-27.
Independence Day. July 1. Quadri-Centennial. *The Reformation and Civil Liberty.* John 8:31-36.
V. July 8. Practical. *The Marriage Vow: A Secret Obligation.* Matt. 19:3-9.
VI. July 15. Practical. *Is Modern Evangelism Harmful to the Church?* II Tim. 4:1-5; Rom. 16:17-20.
VII. July 22. Quadri-Centennial. *Luther's Catechism.* (288th Anniversary) Deut. 11:18-25; I Cor. 3:10-15.
VIII. July 29. Practical. *Things That Last.* I Cor. 3:10-15.
XI. Aug. 5. Beneficence. *Direct Giving versus Bazaars and Suppers.* Luke 6:38; I Cor. 16:2; Cf. Matt. 21:12-13.
X. Aug. 12. Quadri-Centennial. *The Bible Given to the Common People.* (395th Anniversary) Rev. 10:1-11.
XI. Aug. 19. Sociological. *The Sunday Show, A Menace to Our Youth.* Exod. 20:8-11; Psalm 122:1; Eccl. 5:1; Heb. 10:25.
XII. Aug. 26. Practical. *Forces that Transform Character.* Rom. 12:1-2.

FOURTH QUARTER.

XIII. Sept. 2. Quadri-Centennial. *Protestantism and Industrial Progress.* Matt. 7:12; 20:1-16.
XIV. Sept. 9. Missionary. Inner. *The Deaconess in the Congregation.* Rom. 16:1-6.
XV. Sept. 16. Doctrinal. *Confirmation: Meaning and Obligations.* Matt. 10:32; II Tim. 1:5-14; I Pet. 3:15; 5:10.
XVI. Sept. 23. Doctrinal. *Confession and Absolution.* Matt. 16:19; John 20:21-23; I Cor. 11:27-32.
XVII. Sept. 30. Doctrinal. *The Lord's Supper: The Sacramental Presence.* I Cor. 10:16; I Cor. 11:23-29.

THE QUADRI-CENTENNIAL OF THE REFORMATION.

General Theme for Month: The Development of the Reformation.
October 7. *In One Man's Life.* Rom. 1:16-17.
October 14. *In The Revival of Learning.* II Chron. 34:14-21; 29-33.
October 21. *In The Church Catholic.* I Cor. 3:1-15.
October 28. *Four Hundred Years Later.* Rev. 3:7-13.
XXII. Nov. 4. Doctrinal. *The Lord's Supper: Significance and Benefits.* Matt. 26:26-29; Rom. 6:22-23.
XXIII. Nov. 11. Missionary, Home. *The Faith of the Fathers in the Language of the Children.* Deut. 6:1-9.
XXIV. Nov. 18. Doctrinal. *The Lord's Supper: Who are Worthy?* Matt. 22:1-14; I Cor. 11:29.
XXV. Nov. 25. Festival. *Thanksgiving and the Voice of Melody.* Isaiah 51:1-3.

"THE RECEPTION" AT WORMS

It was a notable and splendid arrival when Luther came to Worms. All were expecting him, and scarcely any other thought seemed to occupy the minds of the citizens. As many as a hundred mounted gentlemen rode out from the city to meet him; and, surrounding the carriage, they escorted him to the gates, where a vast crowd was awaiting him coming. Entering the city, as many as two thousand persons accompanied the far-famed monk of Wittenberg along the streets. It is recorded that the people ran to the doors to see him; but the crowd increased every moment, and was even greater than at the public entry of the Emperor himself. And the shouts of the crowd were as the voice of many waters, as the procession made its way with difficulty through the people.

At last the herald of the empire stopped before the hotel of the Knights of Rhodes, and Luther alighted from his carriage. "God will be my defense," said he, as his feet touched the ground.

We are astonished as we ponder the effect which the arrival of Luther produced. The intelligence was received with alarm by the good elector, on the one hand, and by the violent and crafty Alexander on the other. The Emperor instantly convoked his council. "Luther is come," said he; "what must be done?"

Modo. Bishop of Palermo, responded thus to the Emperor:

"We have long thought of this matter. Let your Majesty rid yourself at once of this man. Did not Sigismund bring John Huss to the stake? One is under no obligation either to give or to observe a safe-conduct in the case of heretics."

"Not so," said Charles; "what we promise we should observe and keep." It was therefore agreed that the Reformer should be heard.

Meanwhile the people gathered more and more densely around the hotel where Luther had alighted. "Some had conceived an idea of him as a prodigy of wisdom; others as a monster of iniquity. Every one desired to see him. They left him, however, a few hours to recruit himself after his journey, and discourse with his most intimate friends. But as soon as the evening closed in, counts, barons, knights, gentlemen, ecclesiastics, and citizens flocked about him. All, even those most opposed to him, were struck with his courageous bearing, the joy that beamed in his countenance, the power of his eloquence, and the solemn elevation and enthusiasm which gave to the words of a single monk a sort of irresistible authority. But some ascribed this grandeur to a something divine, while the partisans of the Pope loudly exclaimed that he was possessed by a devil."

Luther League

of Pennsylvania

Twenty-third Annual Convention

Friday and Saturday, August Eleventh and Twelfth

Nineteen Hundred Sixteen

Thiel College, Greenville, Pennsylvania